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HOMELY THOUGHTS
ON THE
METHOD OF SPIRITUAL SCIENCE
EXPLAINED, AND APPLIED TO
THE GOSPEL ACCORDING TO
SAINT JOHN.



By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

G. LYAL, 36, Hardy Terrace, High Road, WOOD GREEN, N.

MELBOURNE, AUSTRALIA:
M. L. HUTCHINSON, 305, Little Collins Street.

1913.

PRICE

TWOPENCE.

OLD LAMPS AND THE NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

CHAPTER I.	FORCE, ENERGY, MATTER AND PHYSICS. Lamp : The Sphinx and the Riddle.
CHAPTER II.	THE REALM OF PHYSICAL LIFE. Lamp : The Maze and the Minotaur.
CHAPTER III.	THE REALM OF THE SPIRIT. Lamp : The Avatars of Vishnu.
CHAPTER IV.	THE REALM OF MIND. Lamp : Parseeism ; The Conflict of Good and Evil.
CHAPTER V.	THE REALM OF INTELLECT. Lamp : Ulysses and his many labours.
CHAPTER VI.	THE SOUL AND THE MORAL LIFE. Lamp : Naaman the Leper.
CHAPTER VII.	THE REALM OF GRACE. Lamps : Abraham and Nebuchadnezzar.
CHAPTER VIII.	THE REALM OF CONFLICT AND SACRIFICE. Lamps : Abel, Isaac and Isaiah.
CHAPTER IX.	THE WORK OF THE HOLY SPIRIT. Lamps : Sacrifice, The Bush, The Shekinah, Ezekiel's Vision.
CHAPTER X.	THE GLORIFIED LORD JESUS CHRIST. Lamp : The Vision to John in Patmos.
CHAPTER XI.	ANALOGIES OF NATURAL AND SPIRITUAL WORLDS. Lamp : The Bible as the Living Word of God.
CHAPTER XII.	THE KINGDOM OF HEAVEN AS WITHIN MAN. Lamps : Science and the Conscience.
CHAPTER XIII.	THE VISION OF BLESSING, HARMONY AND UNITY. Lamp : The Pattern in the Holy Mount.
CHAPTER XIV.	CHRIST IN MAN AND MAN IN CHRIST. Lamp : The Treasure in the Earthen Vessels.

London : G. LYAL, 36, Hardy Terrace, Wood Green.

Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

PRICE SIXPENCE.

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PREFACE.

1.—In the pamphlet, "Parables of the Tree of Good and Evil, and of the Tree of Life," the study is objective. The figures used express these thoughts, that history is like the growth of such a tree; but, there is a mystical "Tree of Life," not always seen, that will become the means of blessing to mankind.

2.—In this pamphlet there is a change in the attitude of thought, the conception being that the thinker is involved in the cosmos of the universe; he is an individual creature subject to all laws physical and spiritual; the kingdom of heaven is within himself; at the same time he is a part of, and in harmony with, the whole creation.

3.—The student may choose the physical standpoint, as expressed in the Evolution theory, but this is not wise, it is too limited, it is imperfect, because it omits great realms of thought that cannot be given up by spiritual thinkers. The way of Evolution ought to be studied; it is as the highway from earth to heaven. The way of Development must not be neglected; this is all inclusive; it harmonises all realms of truth in the universe.

4.—Spiritual science is like physical science, it is conceived as following a method of inductive thought to discover divine order, as law, or the Will of God. What this means is that when men go deep enough in the worlds physical, psychical, moral and spiritual, they find the golden thread that links these into a unity; this is Divine Love.

5.—In spiritual science the objective method is the eightfold order, as found in the Beatitudes. The Method of the Spirit is subjective, and synthetic, it is realised in the graces of Faith, Hope, Patience, and Love.

6.—These are spiritual laws, Divine Revelations; they express what Jesus Christ is, as Teacher and Saviour; they are the means used to discover the constitution of the Bible, as the Word of God.

7.—In applying these laws to the Gospel of John, the attempt is made to discover the method of thought the beloved disciple followed when writing his conceptions of Jesus Christ as the Saviour, the Son of God. The results take this form: Jesus is the Eternal Christ, as the Creator of creation and man. The theme of the Gospel is Jesus, the Christ, the Redeemer, the Way to the Father in Grace; the Truth as Omniscient; the Life as Eternal; the Love of God as Omnipotent. As Man He is under the limitations of spiritual law; the Gospel embraces eternity; at the same time it is limited by history.

8.—The seer saw Jesus Christ under forms that are eternal; thus Incarnation, rejection, persecution, death, resurrection, ascension, and the Life Eternal are all included in this universal Gospel of Divine Grace in Love.

9.—All this being true, the Divine Purpose of God in Grace must prevail and be victorious upon the earth. What follows may be expressed in four questions: Are men blind to their highest welfare in rejecting Jesus Christ as their Saviour? Can Society be so ignorant as to cherish earthly ideals, when it is known that the highest ideals are to be found in Jesus Christ? Can Statesmen, and States, persist in following perverted political methods of policy, when it is clearly seen that truth and righteousness, in the Spirit of Love are the true remedies to abolish evil? Do Christians know that forms of religion are of little value as compared with its Spirit; that all sects are in a state of schism; that they are zealous about idols; about "Paul, Apollos, or Cephas"; that they are degrading Jesus the Christ, the only Saviour, their Light and Life; and grieving His Holy Spirit of Love and Grace?

August, 1913.

88, Highbury New Park, London, N.

THE METHOD OF SPIRITUAL SCIENCE

EXPLAINED, AND APPLIED TO THE

GOSPEL ACCORDING TO ST. JOHN.

IT is being recognised that the position of modern thought, in science, philosophy and religion, at the present time is one of difficulty, and that great care is required in moving forward to take possession of the rich inheritance so long promised. There are changes in the outlook, and, upon the whole, there are good reasons why those who have been seeking for "the better country," the "City of God," should be of good courage, and encourage one another in the brighter prospects that are before them. It can be seen clearly that Faith in the Invisible is not contrary to, but in harmony with, reason; that a great Hope may be cherished as to the immediate future; that those who are moving onward in the light of truth will receive a reward for their Patience; and Love will be made glad and full of joy when the end kept in view will be realised.

It is well known that during the past fifty years, the intellectual and spiritual realms of truth have been in a state of tension; not always friendly, but kept upon speaking terms by those friends who have maintained that a way of reconciliation would be found. These friends have kept this thought in view, that the great truths made known by the synthetic philosophy of Evolution ought not to be rejected, but carefully studied; and, that side by side with the physical scientific truths, then made known, there ought to be the more careful study of a spiritual philosophy, with the application of spiritual science to the great facts in that more important world of thought. It can now be seen that the application of scientific methods, to the psychical, moral, and spiritual, realms, have not been in vain. Science, as the discoverer of related truths, is now made welcome everywhere, not as an enemy, but as an angel of light from heaven. What Science is now seen to mean is patient, careful analysis; it is analysing thoughts to their true relations; it is studying their history and placing them in their order; it is, when order has been discovered, reversing the process of thought and by syntheses attaining to a harmonious unified knowledge of the realm of thought studied. It can be seen at a glance that Science, as thus

understood, cannot be an enemy to man, if the special service rendered is that of discovering truth by the inductive method of thought.

The difficulty is not with Science ; it has been with the Evolution Theory, which is a great syntheses of human thought from the standpoint of the physical sciences ; and from an agnostic position as related to spiritual truths. This philosophy is not inductive, but largely deductive ; it is a great attempt to harmonise, and unify, all knowledge from what is said to be a materialistic, or physical scientific position. It is that of a man, who assumes that he possesses almost universal knowledge, and, what he attempts to do is to define the order of the evolution of the universe.

Assuredly the man who could face such a problem was a mighty thinker ; he was a brave man and one who loved to study truth. It is not for men of smaller stature to judge and condemn him ; he was not infallible ; those who follow after him may be able to see in what way his line of thought failed to satisfy thoughtful spiritual men.

The following reasons may be given why the theory of Evolution is seen to be a useful stage in the wider theory of Development ; but, it could only be a step forward, because it failed to include great questions of fact which cannot be omitted from an all-inclusive philosophy.

1. The name, Unknowable, as expressing the truth about ultimate Being, is not satisfactory ; there is a Fact known, not definable, Almighty Power.

2. The Evolution theory appears to deny, or to rule out of all discussion, the conception of God, as Cause, Creator, Life. God, as personal, is conceived as a metaphysical term.

3. This theory fails to seek for, or to find, a connexion between Being, Cause, Life, and the related conceptions that are involved in order and law. This surely is a great omission it is trying to forget what Science emphasises, that the scientific thinker and worker is not creator and originator ; he is a scholar trying to walk in the footsteps of the Spirit Thinker. Not to see this is to be blind to the fact that creation is a cosmos, not a chaos.

4. The theory assumes what cannot be proved, that Evolution is from Force and Matter upward by Life, Thought, Reason and Altruism, without any break in the continuity ; it is from the unknowable Force, to man ; thus man is the offspring of matter and energy ; he has an earth-mother,

his Father cannot be known. This is the result of materialism and agnosticism ; it rejects Faith ; it has no spiritual Hope ; it will not exercise Patience to find the true Way ; it shuts the heart against Love and Heaven. It promises great things and fails to supply them.

5. This theory is an example of intellectualism ; that is of man as endowed with Intellect, the power that defines relations, compares thoughts, but it fails to apprehend this thought, that the Intellect, as Reason, is limited in its operations ; it cannot reason upon, compare, an ultimate principle ; the principle is Fact, and it must be believed in as having Being. Because this is true it can be seen that in this realm of thought, man can exercise Faith upon what reason cannot deny ; or, the alternative, deny through unbelief, that there is any Being, or that it is knowable. This is a revolt against reason ; because, the Intellect maintains that all processes and purposes involved in, and arising out of, principles, are the world in which the Intellect has its being and its operations.

6. It is admitted that the Evolution theory is not satisfactory in the moral world of law and duty. Ethics as the result of experience, and empiric thought, fails everywhere to produce rules of life that will give satisfaction in the family, society, or State. All such laws are creations of the Intellect ; they are self-centred and full of self-assertion. The Intellect fails to realise that Law is Divine ; a Revelation of the Will of God for moral creatures, who are so constituted that they ought to be like God and obey Him. This is what constitutes the fact of Sin, at bottom it is self-assertion as opposed to conformity to moral law.

7. The Evolution theory completely fails to grasp, and apparently has no wish to study, or understand, what sin means ; in what way sin can be taken away, and a reconciliation and peace found that will bring mankind into harmony with the universe, in a realm of Grace, that is definable in scientific order, and as law, or the Will of God. The theory fails to comprehend what is involved in idol worship, in deism, in theism, and in the Christian religion ; spiritual facts are ignored ; they do not seem to be recognised as intuitive and instinctive aspirations, which cannot be satisfied until they are realised in humanity. What Evolution holds forth is the altruistic hope, that seeing there has been advance in the past, as found in history, there may come an ethical world where men will discover that it will

be for their mutual welfare to live in harmony with moral law, or ethics.

8. As sin is ignored, in the sense that it is an outrage against moral Law, and God, as the Lawgiver, it will follow that the relations of sin to suffering and sorrow are not studied ; and, that the Law of Sacrifice as revealing Divine Love in Grace, is not considered worthy of consideration. The point here is very simple ; it is that God has given to men the Revelation of Grace, Peace, Forgiveness, and Reconciliation ; and, there are men who say that they will not believe in, or receive such a revelation, because, as they think, it is not required ; it is a form of superstition ; it does not fit in with their conceptions of evolution ; they are the judges sitting upon the judgment seat of reason ; thus they claim to be gods, and, they do not see that being only creatures subject to law, they condemn themselves.

It can be seen that the theory of Evolution could not satisfy thoughtful men who will not give in their allegiance to a scheme of the universe that, in a sense, degrades mankind ; that is a revolt against Heaven ; that dethrones the Christ of God ; that rejects spiritual ideals ; and, that places the Intellect of man, as a devil, in the place of God. All this means the Exodus from the earthly Egypt in a new form ; it is Ishmael, the Desert, strife, disobedience, rejection, and the doom of wandering, without any abiding inheritance until the generation passes away that would not enter into the Rest of God. But, here let thinkers pause, and adore the wisdom, goodness, grace and love of God ; even as the Israel of old lived upon the "Bread from Heaven," and the "Water from the Stricken Rock," so also this generation has been living upon the same Divine food, and guided by the same Divine Spirit. This is the great lesson of the Evolution Desert as warning ; not the wisdom, the power, the greatness and glory of men ; but the far-seeing wisdom of God ; His long-suffering patience with sinful men ; His greatness as far above all the petty conceptions of men ; and His glory in giving to the world a higher conception of His Divine Purpose in Grace in Jesus Christ our Lord.

The theory of Development ought not to be conceived as a rival theory to that of Evolution ; what it attempts to do is to accept the fullest revelations of science ; it stands upon the earth surrounded by matter and energy, and with great delight traces the evolution that has taken place.

This way is a way of light ; this must be so because wherever God-fearing scientific thinkers have travelled, they have found the footprints of God radiant with light from heaven. Those who have been the expositors of the Evolution theory have not given to these workers all the credit due to them ; the evolutionists have not been modest in appreciating their own value ; they took possession of the trumpets and they did not fail to make them heard. The theory of Development finds that Evolution means a Cause, Processes, Purposes and Ends ; in fact, Science cannot move forward without assuming that there is a cosmos to be studied ; and that the study means definite order and conceivable law. If then the Vision of Physical Evolution is so glorious that it is like unto a Jacob's ladder, the foot on earth and the top in Heaven, with angels of light upon it everywhere, what would the vision be if seen from Heaven, where all rays of light of truth meet, and out of which they radiate ? In other words the Evolution theory is a great analyses, and whether men wish it or not, whether they see or are blind, it lands them in Heaven. All that is required is the Divine awakening touch and the cry is heard : "Surely the Lord is in this place ; and I knew it not." "How dreadful is this place ! this is none other but the House of God and this is the gate of heaven." This is what the syntheses of the Evolution theory mean ; it is to understand what Evolution has revealed ; it is to ascend up into heaven, and from that standpoint to reconsider the whole position. What the Evolution theory supplies is forms within which Divine ideals are revealed ; it advances from processes to purposes that require intellectual and moral study ; if truth and righteousness are the ends desired, what happens, ere the thinker is aware, he is transfigured, and is caught up in a chariot of Grace and finds himself with Moses and Elias, Peter, James and John, with the Lord Jesus Christ in the midst, radiant in the glory of Grace. What Science asserts is that the way to Heaven is by Divine Law ; it is light, because it reveals the method by which God works in all realms of truth. Here it is fitting to express thanks to all scientific workers who have discovered truths of eternal value ; they have given to men vessels of pure gold, as divine forms ; but, these will not satisfy the thirst that longs for the wine of heaven. It is not enough that there should be a marriage feast ; the really important matter is that Jesus Christ is there to supply the heavenly wine of Grace, when the supplies of earth fail.

The syntheses of the Evolution theory is Man ; that is to say, sum up Evolution according to law ; consider all particulars ; study all individuals ; compare all varieties of human thought ; put them all into one person, and the result is Man. Not any man, but the Ideal Man, in the Image of God. This is the Jesus Christ Man who knew all that is in man ; and who knew what man ought to be. This is where the Development theory discovers that earthly Evolution fails if it does not sit at the feet of Jesus Christ. It is by inspiring His words and ideals in the Beatitudes that the harmony and unity of the universe is seen ; the way from earth to heaven is as one ray of light ; the way from heaven is as radiant light from the sun, it is dispersed in all directions. What the eight blessings reveal is the heavenly ideal of what man ought to be ; and, it is a revelation of what Christ is, as the Son of Man. 1. The blessed state for man is to be poor in spirit ; to possess nothing ; and yet to become the heir of all things in Heaven. 2. To mourn, repent, turn away from evil and to seek for and find comfort in the Grace that is in Christ. 3. To be meek in spirit, not self-assertive, not always claiming the earthly inheritance, but waiting patiently the Will of God. 4. To aspire after, and to inspire, all that is true, right and gracious. 5. To love mercy and truth, because this is the true way to find forgiveness, grace and reconciliation with God. 6. To live purely, truly, righteously, justly ; this is the moral life as seen in the light of God's laws. 7. To love peace and to follow the way of peace ; this is grace, as the divine sonship. 8. But it is well to remember that this life, in its spirit, is contrary to the spirit that is in the world, therefore the world will persecute and revile the followers of the Lord Jesus Christ, who try to live according to His ideals.

The Evolution theory when studied carefully leads the thinker to the following related ultimates of thought by analyses and syntheses. There is Force, or Power, Life, Spirit, Mind, Intellect, Morals, Grace and Sacrifice. If these are united two by two, as in marriage, they are summed up in four worlds : the physical, psychical, moral and spiritual. The related ultimates in the Beatitudes of spiritual life express what life means ; how developed ; the processes that take place ; the purposes kept in view ; and the end desired ; thus the conceptions, regeneration by Faith ; redemption by Hope ; salvation by Patience ; and restoration by Grace and Love. What this means is that

if men follow the Evolution theory with a God-fearing spirit they will find that eight ultimate related principles of Being are to be found in Creation, and in man ; that they form into four worlds ; and these four worlds are great syntheses of human thought, as physical, psychical, moral and spiritual. In a similar manner the Development theory lays stress upon the eight Blessings ; they are analogous ; they develop in a similar order, and divide into four distinct worlds of thought. If this is understood, what follows is that the universe of thought is thrown open for study ; the method in the natural world is known ; the method in the spiritual world is discerned ; these being the lowest and the highest ; the two worlds that lie between are to be conceived as dark and chaotic ; science is groping the way in these worlds, of psychology and of morals, and the important question at the present time is, in what way the same method of development can be applied to them. The theory of Development suggests that in these realms of truth the light is shining. In the world of psychology what is required is meekness, humility, teachableness, and the desire to know truth and righteousness. In the moral and empirical world it is the spirit of mercy and love of truth ; it is purity of heart, and conformity to the laws of truth, goodness, righteousness and justice. In plain words it is all to be summed up in being, and doing, what is right ; in self-renunciation ; and in living in harmony with the laws of God as regnant in the Universe.

THE WAY OF THE PHYSICAL SCIENCES.—It is proposed, in the light of the theory of Development, following the Methods of Christ as eightfold, and of the Spirit as fourfold, to indicate briefly the way of science as viewed by physical evolution : the way found in the Beatitudes and the Sermon on the Mount ; the way in the Old Testament and Gospels ; and a way in which the Gospel according to St. John may be studied.

1. It is deeply interesting to study the way of science in the physical world of truth and to see the remarkable results attained. Science has a definite method of discovering truth ; it is known as analysis, or as inductive thought ; or, it is finding out in what way things and thoughts are related and co-related ; and, by taking these to pieces, to their last word or ray of truth, to find out exactly what the physical world means, or, of what it consists. Common sense, or empiric thought, may be said

to accept things as they appear ; there is matter and motion, energy and resistance, gold and silver, air, water and earth. The Chemist analysis matter, of every form, and reduces it to chemical elements ; and these are tested in every way possible to find out if these can be reduced to simpler forms. About 80 such elements have been discovered, named, tabulated, and placed in order ; and, as there remain blanks in the tables not yet filled up, it is hoped that in due time other elements may be discovered. This table of chemical elements is an interesting study, because, here at the dissolution of matter, there is revealed a marvellous eightfold family relationship ; the elements are like, and are unlike ; they are atomic in structure with definite weights ; thus the Hydrogen atom is said to be the lightest known, and Bismuth the heaviest. Particular attention may be given to the family relationships ; their affinity for, or opposition to, each other ; and the quantities that combine of different elements to make new substances. The thesis of chemistry is matter in all its forms ; the analysis of matter is its reduction to elements ; the syntheses is found in the chemical table ; and, it is by metathesis that the Chemist reproduces from elements compounds of manifold forms. The thought here is that matter is not what it appears to be ; it is a realm of forms, and these, to the expert, are conceived by symbol signs, and names, and in a chemical table. Matter can be reduced to other forms by the Science of Spectrum Analysis. The elements are said to be dissolved by heat and light ; and the Spectrum gives the result of this form of analysis. The conception is that elements are dissolved, made radiant, pass through a prism, are refracted, and the refracted rays take up their places in order upon the Spectrum. Each element can be analysed and the results noted ; all the elements can be in this manner dissolved, and the result of the analysis would be the complete Spectrum. Here again there is a thesis ; there is analyses into definite rays, that move at a definite rate and are refracted at known angles of refraction. There is a visible Spectrum with the sevenfold colours, but in reality in rays diversified ; there are octaves above and below the visible spectrum, which are invisible, known by heat, by chemical and other forms of action. Light is radiant ; the darkness is said to be absorbent ; this most subtle world of thought deserves the keenest study ; it is an intellectual problem of the highest kind ; it is a world of forms, that dissolves

matter into light and darkness, motion in rays and in angles of refraction. Here the Mathematician ought to be able to rejoice with great joy in his studies, and if he has the slightest tendency to favour Agnostic theories, they ought to vanish away in the light of this revelation of the Divine Wisdom. In this way matter is dissolved to elements ; elements to rays of light and modes of motion ; thus what is left is Force, energy, in its varied forms, known as light, heat, chemical action, cohesion, crystallisation, electricity and magnetism ; and, when the electric ray is analysed, dissolved, it is said that it divides into three modes of motion, one electric, one magnetic, and one not movable to right or left that passes on through steel, as light through glass. This is something like what scientific workers have discovered about matter ; to children it is matter and power ; to chemists it is elements that differ atomically ; to spectrum analysts it is rays of motion, light and dark ; to physicists it is Energy, Power ; sevenfold power by analysis, but by syntheses, that is conservation, it is FORCE ; a one power, unknowable and indefinable.

2. If attention is turned to the realm of physical life, what can be seen is that matter pre-existed before life. Life is not said to be matter in any of its forms ; it is a new power coming into matter under definite conditions ; it is like an architect and builder ; it takes what exists as matter and builds it up into living germs, organs and bodies. The two realms differ in their order of manifestation. Force may be said to be macrocosmic and universal ; whilst life is microcosmic and individual. The realms differ ; they do not follow the same laws ; the scientific results are classified in different forms, thus, of necessity, in logical order, they have to be kept separate. The realm of physical life is one in plant, tree, animal or man. It begins in protoplasm and germs ; there are many divisions of life in many kingdoms, but all follow similar laws of germination, growth, and reproduction. The physical realm of life is a great scientific thesis ; it is studied by biologists, anatomists, comparative anatomists and physiologists ; their work is that of analyses ; each individual form of life is a living syntheses. Here it may be noticed that metatheses into new forms that are living is not simple as with elements of matter ; something can be done by change, by variation, by selection ; but it is not given to man to break down the sacred law of individualism ; to change a plant into an animal,

a monkey into a man ; or, to reverse the process of development by degradation. What may be suggested about this realm is that the thesis is one, it is one subject, but the processes of analyses are many ; the purposes carried out are greatly varied ; the syntheses into species and kingdoms are numerous. There is one living tree ; it has many branches, divisions ; and sub-divisions ; thus, perhaps, the easiest way of seeing this tree is to think upon it as a great series of synthetical branches, with an underlying unity and a far-reaching harmony. What will strike the student in this study is the supremacy of law ; the living order is very wonderful ; the results are good ; functions and health ought to reign everywhere ; and, it is only when there is disorder, want of conformity to law that functions are perverted and disease manifested. As in the realm of Force there is light and darkness, radiation, absorption, magnetism, dia-magnetism ; so in Life there is order and disorder, law and lawlessness, health and disease ; dualism reigns in these forms ; these are the facts that require careful study.

3. The object in view in expressing the conceptions, under the forms given, is to lead the student to get a glimpse of the law of development ; it is to break up the very narrow conception of evolution as simple and straightforward. Nature as physical, teaches that development is ever recurrent ; there are new beginnings under new forms ; and these forms survive and continue. The words used in thus explaining the method in unconscious nature, are expressed under psychical forms ; it is not nature physical that sees, perceives, conceives, compares all these facts ; it is Spirit, as a new power, that is dealing with physical problems. The thought to grasp here is that the physical world is constituted by the realms of Force and Life ; but the world of Mind, of sub-conscious spiritual being, is constituted by the union of Spirit, as the power that knows, with Mind as a living body, like unto the physical body, as an organic being. To begin with, much care is required to realise and limit this wonderful analogy. Force and Spirit are Powers ; the first unconscious and objective ; the second partly, or becoming fully conscious, and subjective ; the one is power ; the other power to know, by sensation, perception and ideas. The realm of Spirit cannot be identified with matter as power ; it is spiritual in being ; it is a cause ; it develops by processes ; it fulfils purposes ; and there is an

end toward which it moves. Here psychical Science finds many subtle problems that require careful study ; but, it is suggested that by following the way of analogy these results are known. This power, Spirit is involved in a living physical body ; the body is its palace home ; it finds ready to hand avenues that communicate with the external world ; and these are known as the special senses. What is very wonderful the objective, and subjective, worlds, are brought into contact by nerves of sensation ; these are like the electric bells that make known that visitors are waiting to be perceived and received. The thesis in this realm of study, as Science, is to discover, explain the way the Spirit acts in translating sensations into ideas ; to reduce all sensations to their elementary forms in a sevenfold sensuous order ; to discover in what way there is syntheses in the brain ; and, to realise that all this nerve action, in special senses, and in brain, organs, are in mutual correspondence. That such a correlation of nerve action is fact has been demonstrated by experiments upon the brain, thus it is definitely known where the organs are located that respond to sight, hearing, smell, taste, etc. ; they can be destroyed ; and with the destruction of the organs the power of translation is lost. All this is deeply interesting to the psychical student ; here the intention is to show that by following the way of analogy, the Spirit is the Power to know ; to know that it knows ; and, to know what it knows ; in other words this realm of Spirit is central ; it is Spirit that is regnant ; but there is a way of development ; it is capable of definition ; it is an order of thought, and it is subject to law. The difficulty here is not with the magnitude of the kingdom of the Spirit ; it is to see by what stages of development there are repeated analyses and syntheses, physical psychical, intellectual and moral, and what takes place when there is a new creation, as in Grace ; a change from carnal to spiritual ; and a reconstruction from the image of Adam, the earthly, to that of Christ, the heavenly. What has to be remembered, in every realm of development, is that each realm is that of a related ultimate principle ; each principle is a Cause ; from every cause there arises processes ; they all manifest purposes that are divine ; and they tend to a consummation that is divinely wise. This way of thought is of the greatest importance ; the principles are facts that exist ; their processes can be studied ; their purposes discerned ; their separate realms followed ; and

their recurrence and concurrence known. What is striking, at first glance, is that Spirit, although thus central, remains ignorant of the Principles of Being ; it cannot define its own being ; it is creature being, as subject to God the Creator ; the man is a sevenfold diversity and also a unity.

4. As Force is united with Life in the physical world, so Spirit and Mind are joined and made one in psychical life ; the physical is in a sense objective ; the psychical is subjective ; they are a duality ; they differ and yet they are one ; they cannot be divided in thought ; if they are the result is death. What is meant by the psychical body of Mind may be summed up in the word " Mine " ; the Spirit can say, the physical body is mine ; the memory with all its contents is mine ; all intellectual knowledge attained is mine ; and all moral conceptions are mine. Here there is a check put upon egoism, there is a voice within heard saying, be careful, is this self-assertion, or, is there the reserve thought that all that is mine has been derived from the Creator, the Giver of all good ; that there has been forfeiture of right of claim ; that the true position is not wealth and a great heritage, but bankruptcy and outlawry from the Kingdom of God ? This is a truth to be realised ; in a sense, all is mine ; in another sense, all is lost, forfeited. All is Christ's ; Christ is God's inheritance in His saints ; the table is turned, and the Spirit of Christ says all things in heaven and earth ; all ideas and ideals that are heavenly ; all knowledge and goodness ; all grace and wisdom are yours, they have become your divine inheritance in Grace in Christ. This is something like the glory of the Mind of man ; this is the great psychic vision that is eternal ; this is the inheritance that fills the soul of Nature, man, and the Kingdom of Heaven. The vision is very great as a macrocosm, a universe ; it is not less wonderful as a microcosm of the Mind of man. In this realm of thought it is well to follow the analogy of the human body as a germ, as form and as organs ; it is as the biology, anatomy, comparative anatomy and physiology in the world of the Ideal. This is where sages, philosophers, thinkers, have revelled in joyous thought over the wonders of the universe, and of man's mind. What will be the joy and delight of the sons of God when they awake and find themselves in this land where there is no sickness, sorrow or death ? What is the matter that is troubling thinkers at the present time ? Just this : the Light from heaven is bursting in upon their souls ; they

cannot tell whether the pleasure or the pain is greater ; they see the Mind degraded, debased, dark, and the traces of death everywhere ; but the light is also revealing this great truth ; the mind is not a chaotic desert ; it is a cosmos ; and it is being refreshed with water from the river of life ; it is an oasis, and it will become the garden of the Lord in which a temple not made with hands will be manifested. This is the vision of sober science ; it is not anything new ; it is repeating the words of the Master, "The Kingdom of God is within you."

5. How will this transformation and transfiguration take place ? This is the problem of the future ; this is what God has given to man intellectual powers for, to seek after, find, and to know God, and His ways. Here the student will look upon man from two sides ; on one side the creature man has his head in the air ; he is a sage, a critic, a measurer of all things, a demi-god ; it is his intellectual power that is his glory ; it is the Intellect that is magnified, deified, glorified. The creature has no idea what a fool he is ; or that angels cannot help smiling at his folly. This man is central in the universe ; the measurer and the measure of all things and thoughts ; they are what he thinks they are, and there is no appeal against his omniscient wisdom. The other man is a scientific thinker ; by this is meant a man who loves to walk in the footsteps of God ; who tries to conceive His thoughts ; who travails in spirit to realise His reasons ; who is absolutely unable to doubt the existence of God, as Good, Gracious, and Merciful. This man sees that self-centralisation and self-assertion is sin ; and, that the great sin of the past, and of this age, is that man will persist in claiming his Adamic birthright, and will not try to understand that such a claim means outlawry, disease, disorder and death. These two men are types, microcosmic forms ; as they are so are the masses of mankind ; the self-centred and self-assertive are the enemies of God, Christ and Heaven. The Christ-centred are the friends of God, the followers of Christ and the inheritors of the Kingdom of Heaven. This is the far-reaching vision of science in the realm of Intellect. God is the Author of order not of confusion ; behind, around, and beyond, the thoughts and reasonings of men, there is Divine order ; if it were not so there would not be any science ; thus what science attempts to find, and express, is the Divine Order in all realms of truth.

6. As it is with intellectual order so it must be in the realm of law, because law is the personal conviction of the student of order ; it is from this source that duty and obligation originate. Where the carnal man is wrong, terribly wrong, is that as a god he defines his own order and makes his own laws ; the follower of Christ is right because he tries to understand Divine Order ; this brings him into personal relations with the Lawgiver ; and it is his wish to conform to all Divine laws. Apply these conceptions to the Mind, and to the Moral soul of man, and it is not difficult to see why the light from heaven is changed into darkness in these two worlds of mankind, in Society, and in the Mind and Moral nature of man. It is science that is impressing upon men that dia-magnetism, disease, disorder, demoralisation, are all wrong, because they make manifest the results that follow from sin, self-assertion, the want of conformity to law as the will of God. In thus summing up the worlds of Mind and of the Moral world, stress has not been laid upon the forms of analogy explained, as existing in the physical world ; the conceptions of recurrence and concurrence have not been emphasized ; the student, it is assumed, has become an expert in following analogies, and in tracing the law of development.

7. The worlds of the Mind, and of the soul as Moral, it has been assumed, are in the unhappy position of eclipse, thus of darkness. The mind does not respond to the light that is radiating from the physical world ; and, there is no correspondence recognised between the Heavens of Grace and the moral world. It may be that the physical will tend to illumine the psychical ; it is true that the Heavens, as Grace and Sacrifice, will permeate, quicken, and make radiant the moral world. It is only necessary to reflect upon the condition of mankind, as individuals, in society, in States, and as a whole, to see that the condition is anti-pathetic to true religion, as love to God and man ; that freedom is far from being universal ; that there are few signs of equality ; and, that the fraternal spirit of human brotherhood is little recognised. What Science maintains, and would press upon thoughtful men is, that the result of ignorance is darkness ; that want of knowledge of Divine Order is at the root of all disorder ; and, that disobedience to laws, natural and moral, accounts for the unhappy condition of mankind. What has to be suggested now is that men cannot excuse themselves under the plea of want

of knowledge of the Divine Will in Grace toward mankind ; men have possessed for ages the light of truth, the bread of life, the spirit of grace, and it is to be feared that, time after time, they have refracted the light into darkness ; they have turned from the Bread given to them as if it were tasteless and saltless, not fit for use, and they have poured out the Water of Life upon the desert of earth, despising and rejecting what would nourish their souls. This is a grave charge to bring against mankind ; but, in other words, it is saying that the sons of Adam have chosen what is earthly, sensuous, and evil, and have not followed Jesus Christ, loved what is heavenly, sought after truth and righteousness, and placed in the forefront the Kingdom of Heaven. What is being claimed for the Bible is that in the very highest sense it is the Revelation of Grace from God to men ; it is a Spiritual world separate from, and above, the moral world ; it is given to men to teach them how they may escape from the powers that are earthly, sensual, and devilish ; how they may break away from the Adamic inheritance of manhood, of bondage, selfishness and self-assertion, which ends in death ; and will not become the Sons of God, by Grace, in Jesus Christ. The Bible is a theses revealing the way of Salvation ; it is a world full of thoughts that make Heaven manifest to men ; it is a new kind of power, differing from Force, Spirit and Intellect ; the power of God in Grace unto Salvation. There is a power that is unconscious ; a power that knows ; a power by which the knowing power knows what it knows, and how ; and this power, offered to sinful men, is God's greatest Gift to men ; it tells them Who they are to seek to know ; in Whom they can trust, the living Christ, the Saviour Who is able to save to the uttermost all who come to God by Him.

8. This Power enters into Life, is Life eternal, and endows with Life ; but, strange to say, the gracious Love Divine as Visitor to this world is shunned, never fully appreciated, because He comes in the sad garments of suffering and sacrifice. There is an Earth-Mother, the mother of all men ; but there is a Heaven-Father also, so patient, kind, gracious, pitiful and loving. He has been despised and rejected by men ; they have turned their faces away from Him ; and yet men know that it is His blood that is Life indeed ; and, that it is His blood that is the seed of the living Church of God. This is mystic parable truly ; but the mystics have been blessed in all ages. They have been

able to look beyond the forms into the eyes and the heart of the Redeemer. It is now claimed for the Bible that it is not a world of truth only ; it is a realm of Grace, Mercy and Divine Love ; it is a Cosmos ; it is Divine ideas, an Ideal ; it has been built up upon definable relations, and thus it speaks to men empirically for their guidance as children ; and, by Science for edification, for growth in Grace and for knowledge of the Will of God. As suggested, the Light from the Heaven of Grace, in the Word, radiates upon the world physical ; and the light from the world physical synchronises with, and is in harmonious unity with, the light that is heavenly. This is a study full of interest and of the highest value. What the Bible reveals is that the Lord Jesus Christ is the Light from Heaven, the Sun of Righteousness ; in Him there is found the Life Eternal ; and the problem of study, found in the Bible, is to discover in what way, and How, the Christ of God has been revealed to men by the law of development ? Grace is Heavenly Power ; Sacrifice is the germ principle of Life, and it is under these forms now made familiar by the physical sciences, that the Bible requires to be studied so that it may reveal to men its heavenly treasures of Divine Grace.

The careful study of the Sermon on the Mount will reward the seeker after truth. The way of physical science can be followed by the ever-recurring stages of development ; by careful analyses and syntheses at every new stage in the processes of revelation ; also, by the study of the increasing purposes revealed in history ; until at last there is a consummation in time, the Man appears, long expected, who is the syntheses of all the past and the starting point in a new age of spiritual development. But, as in physical science there can be a starting point from chemical elements in a table ; from light and the spectrum by analyses and syntheses ; from the correlations and conservation of the physical forces, so it is possible to begin with Jesus Christ, the Prophet-Teacher, the Revealer of the Will of God, the Saviour of the world. This latter method is not for beginners ; it assumes that much knowledge has been gained ; it speaks not of discipleship only, but of a measure of friendship and of knowledge of the Man revealed and His method of thought. The thesis given amounts to this : prove by that familiar utterance, the Sermon on the Mount, that Jesus Christ is the Prophet promised to mankind through patriarchs, Moses and the prophets. The analyses

takes this form ; this Teacher knows not merely what He is talking about ; He speaks with authority ; and what He says is fundamental, true, good, and right. His subject is the Blessed Life ; that is what man's life ought to be, not as empiric among men ; as under the laws of Moses ; as under the traditions and ceremonies of Judaism ; as conceived by Plato or Aristotle ; by Epictetus, the slave, or Marcus Aurelius, the emperor, but in the sight of God the Creator and Father of mankind. It is under the forms of the Blessed States of Life, of the man within the man, as he ought to be, that He expresses what the Kingdom of Heaven is in the soul of a man. The first fact of life is that man, as Adamic, is bankrupt ; therefore to be poor in spirit is germinal ; it is as the life of Heaven in the seed. This is a truth of supreme value, because it means conversion, self-renunciation and humiliation ; for our sakes He became poor, so that He might bestow upon us the infinite riches of Heaven. The next step is that of repentance, sorrow for sin, and to this blessed state there is the promise of comfort. The next step is that of meekness ; it means teachableness and patience of spirit ; it is being humble enough to stoop and drink the Water of Life as it springs up out of the earth. The next step is growth, inspiration and aspiration ; it is not merely to drink and live ; it is to keep the Mind open toward God and thus to be filled with the Divine fulness. The next step implies conscious thought, knowledge, intellectual activity ; it is to realise that differences exist, and it is to choose mercy and truth in preference to self-assertion, the unforgiving spirit and error. This is a very important stage in development ; it is not merely conversion and growth in grace ; it is decision as to the personal attitude to life ; it is saying : as God, the Merciful, has been merciful and gracious, this also is the privilege of all who follow Christ, the Saviour ; those who are forgiven so much by Him, it becomes them to be merciful to those who ask to be forgiven. All this is a question of intellectual personal relations. The way to find the land of truth is to enter by the gateway of poverty and of mercy. The next step is very important ; it is the relation of the man to his Creator and Saviour ; the blessed man being purified in spirit and heart, being merciful, true, good and righteous, he becomes a spiritual man ; he looks up, he sees heaven open and the Face of God. This is what the recognition of law means ; it is the revealed Will of God in Christ ; it is the spirit of adoption and the child cries out instinctively

Abba, Father. The next step is that of probation ; if merciful, true and pure, if a child of God in the Grace that is in Christ ; then this means being gracious, a peacemaker, a true child of the Heavenly Father, whose supreme message to mankind in Jesus Christ is the proclamation of peace. This is the climax of revelation ; it is the manifestation of what Grace means ; it is God, the Cause, pleading with men to become reconciled, and to live in peace. What more could the Father do to prove His Love ? Is this the ultimate of ultimates in Grace ? No, there is still another step the highest, and in a sense the lowest ; it is involved in Incarnation, in the coming of Jesus ; in that strange thought that Grace must unite with earth and the earthly ; in fact be married with, united to, what is sinful, depraved, rebellious and full of self-assertion. This is what the Incarnation of Christ means ; it is taking upon Himself a body of suffering and sacrifice ; it is awful humiliation ; it is to become subject to reviling and persecution, to evil in every form ; and yet, under such cruel conditions still to live in heaven, to be glad so to live, and to be assured that the end will be heavenly, for the glory of God and for the salvation of mankind.

What may be observed here is that natural science, and spiritual science, are in agreement ; their fundamental conceptions are identical ; the natural rises by stages to the spiritual ; the spiritual repeats the music in heaven, but three octaves of truth higher ; the Natural leads straight to Grace and Sacrifice ; the spiritual begins with the natural, the true, right, good and gracious man, and the music continues in the same melodious strain ; it is the revelation of the Spiritual Man Jesus Christ, and what every disciple of Christ should become. Follow this line of thought into the psychical octave and consider the effects of this Faith as a revelation of Grace. It is compared to salt, that preserves and sweetens the relations of life ; it is power from heaven ; but, if that power is despised, loses its savour, then it is good for nothing, it will not save. This also is a great truth, the Gospel of Grace is as light and life ; it is meant to give light, to shine, to create a life of good works, and these, radiating from the followers of Christ, glorify the Father in heaven. The Salt of Grace is from heaven ; the Light and Life comes through Christ. Why did Christ come to mankind ? Not to destroy but to fulfil grace, truth and righteousness ; only in and by Him is it

possible for men to enter the kingdom of heaven from the earthly side. What, then is there that is good in the law and the prophets ? They are good in their place and time ; but, when perfect Love in forgiveness, is revealed and known, then there is no room for killing, anger and hatred ; it is meekness, pity, reconciliation, love that stand at the altar, and a woe rests upon the sinner who will not forgive or be forgiven. The Salt of Grace ; the Light of Life ; the use of Law ; and the supremacy of Love are great truths ; they are the corner stones upon which the soul is to be built. The soul is one ; it is meant to be built with a harmonious order. It is an ideal ; and it is truth that is the palace in which it ought to reside. What, then, is the great risk of the soul ? How will it be kept safe when the lusts of the eyes, the flesh, and the subtle wiles of the devil would destroy spiritual unity ? It is summed up in the conception of lust and adultery ; it is the devil of self bewitched by what is beautiful, what appears to be pleasant and good, what will convey knowledge and wisdom ; what will exalt man as Adamic. This is the crux of temptation, it is like unto adultery ; it is a man who knows the difference between right and wrong and gives way to temptation ; he would be a god, and he degrades himself below the beast. This is the subtle question of temptation from the day of mother Eve to this day ; lusting is wrong, erroneous ; sin is as adultery ; it is schism within that separates the creature from the Creator, and the sinner from the Saviour. The unity of the soul in Grace and Truth is ideal ; it is what ought to be ; it is what God requires ; it is man's true nature; there are lower ideals, not to be despised ; but this thought the Face, and the Presence of God, in the soul is true morality. This is a great thought, it is the essence of morality, because the man does not swear by heaven or earth, by God's throne or His footstool ; by State or Church, or by any name or sign ; God is the Source of Truth and Righteousness ; where these are found He is present ; therefore, " Yea, yea, Nay, nay," are all that ought to be asserted by men ; wherever truth is degraded and righteousness trifled with, there the tendency is to fall from perfect morality. In such a world as this, law, and penalties for breaking the law, are to be recognised by men ; but if men aspire to be perfect in the Grace that is in Jesus Christ, it is their privilege not to resist evil ; not to strike back ; not to go to law ; there is a better way, it is summed up in

kindness, pity, love, and heavenly grace, and men find that they have an example in Jesus Christ of this very truth. How far He went with us to save us, who can tell ? How much He gave to save us cannot be computed ; all that He is willing to lend us, without turning away as ashamed of us, passes the comprehension of the saints. Love and hatred, blessing and cursing, how familiar the words ; but this is the climax of the Christlike way, of the psychical soul of man in Grace, it is to love enemies to bless those who utter curses ; to do good to those who do evil ; to be in truth the very children of God ; this is what a perfect heavenly Father means ; this is what a perfect Brother reveals about the perfect life ; this is what men are to seek to attain unto if they would be perfect.

In thus considering the Beatitudes this thought arises, here is a Teacher in whom men may place implicit confidence ; He knows what His words mean ; and He knows that they are in harmony with the Will of God and the nature of man. This is Faith, because it gives to men the assurance of the things they wish to know and understand ; they prove the very things that cannot be seen. Every man who attains to this knowledge perceives that the Object of his faith is trustworthy ; he believes and is unable to doubt the wisdom of this Teacher. The Blessings reveal what men ought to be ; the psychical series of conceptions create Hope, a great hope ; it is a great vision of truth to conceive that perfection, being like Christ, and found in the image of the Father, is actually brought within the range of practical scientific thought. The next series of thoughts begin with a warning, to "take heed," that in trying to attain to this perfect life the motives that prompt be right, true and good, not for the praise of men, but to please God, the Father. What is suggested in this series is that there is required thought, and forethought, in the Christian life ; it is to be run with patience, ever acting from right motives. The man poor in spirit may possess wealth, but it would not be in keeping with such a spirit to be ostentatious in the giving of alms ; to give to help others is right, but self-glorification, in any form, is to be avoided ; the eyes must not be fixed upon self, but on the Father, the Giver of all good. It is a great privilege to pray, but much care is required to realise what the attitude and act of prayer mean ; the spirit in which it should be observed ; how unworthy the petitioner, and how exalted and blessed

the Father to whom prayer is offered. They are blessed in their prayer when there is consciousness of sin and unworthiness, and it is recognised that only by the way of Grace can forgiveness, peace and comfort be found. The conception that underlies fasting is that the tendency is very strong to express in some form spiritual arrogance, pride, and even to glory in what may be said to be appearances. True meekness of spirit avoids the outward forms of fasting ; the difficulty is not with forms, but with conforming to the law of meekness by which the spirit ought to be guided. It is by what a man seeks to attain that he is known ; that is to say if the hunger and thirst of the soul is after truth and righteousness, the promise is fulness of blessing ; but, if it is to lay up earthly treasures which perish, the result must be disappointing ; the heart will remain empty, the soul will remain dark ; there will not be any unity, harmony or true pleasure in life. In the nature of things dualism, two masters, two worlds, can only cause anxiety and worry ; the Father in heaven is First, His Kingdom and His laws are the supreme matters in life ; when these come first, then every other interest in life will find its true place. Life will have its anxieties and cares ; every to-morrow will bring its troubles ; but above all these, greater than them all, overruling them, there is the Father in heaven Who cares for and loves His children. Here the thoughts are thrown back upon the will and the intellect, upon mercy and truth, upon judging the actions of others and being judged. Here the Greek conception of man as judge and measurer comes in, but what if the judge is full of prejudice, and the measurer ignorant of rules of measurement, then the results may be serious, because the judgment may be darkness as the result of blindness, and the measurements all wrong because of ignorance. Judgment is not condemned, it is judging without mercy that is wrong ; it is measuring others by individual standards that are wrong that are to be avoided. There is that which is holy, sacred, pure, heavenly ; all truths that are moral are in this category ; but holy thoughts are not to be given to sensual dogs ; neither are precious pearls of truth to be cast before swinish men ; there must be moral response to moral gracious truths ; creatures that are greedy for what gratify sensual desires, are disappointed and angry when they are offered what is heavenly and spiritual. There are laws of grace that ought to be studied and understood, they are

united with the law of demand, of response, of affinity. For the child the rule is to ask ; for the man the rule is seek ; for the seer it is knock ; ask gifts from the Father and He will give what is suitable ; seek to know what the Will of the Father is and the way of life and blessing will be found ; but, should it so happen that the way appears to end at a closed door, and no vision of the open way beyond, the privilege is given to knock and to continue to knock until the door is opened and the invitation to enter in is heard. What Christians ought to avoid is taking up wrong thoughts about the heavenly Father ; even human family relations teach children that fathers are good and kind ; that they give what is good to their children ; if, then, sinful men do this showing their natural affection, "how much more shall your Father which is in heaven give good things to them that ask Him ?" Let the subject be summed up in a way that cannot be mistaken. Life is a journey, and there are roads upon which men travel ; if the traveller chooses the narrow gate and the straight way, that is life, and ends in eternal life, then it is clear that selfishness and self-glorying will not get through the gate or find room in the strait way ; but, if the choice is the wide gate and the broad way of this world, the end will be loss, disappointment and death, because in the traffic of the market the result will be barter and the man will lose the world and all he prized in it, and also his own soul. Better the strait way, with reviling and persecution, that ends in heaven, than the broad earthly way that ends in destruction. What all this means as a syntheses of this series of truths is in plain words, "that men are to take heed to their ways ; that they are to wait for the guidance of the Spirit of Christ ; that at every turning of the way they are to look up for guidance ; cherish faith and hope, exercise patience continually, and never forget the instructions written upon the way of grace, to Ask, Seek and Knock ; and remember the promise the asker will receive ; the seeker will find ; and, to those who knock patiently, every door in the universe will be thrown open."

There is still another series of divine thoughts that require attention in this sermon full of blessings ; it is the syntheses ; or, in a sense, the consummation of history up to this point where the Prophet-Teacher brings His sermon to an end. The thought takes this form, the great importance of following the way of divine wisdom. A true prophet prophesies what is true ; a false prophet comes with fair

words, and selfish purposes and ends in view, his promises are generous, his words many ; his evolution of thought is clever, but, if the man is ignorant, selfish, self-deceived, thus a deceiver of others, what can be expected from such a tree of evil but evil fruit. The tree of man's life is not tested by its seed, its growth, its branches, fair flowers of promise, but by the fruit. This is one of those thoughts of the kind that are eternal ; the judgment is by the fruits for time and for eternity. If a life of grace is not true to the nature of grace and of Christ, but Adamic, selfish and self-asserting, then there is no necessity to argue and prove that the life was that of grace ; the fruit is there, it can be seen, handled and tasted ; there is no appeal against facts, the fruit and the tree are one. The tree is the objective fact ; the confession from the lip, Lord, Lord, and the inconsistency of word and deed, are upon the same lines ; it is not the saying of true and beautiful thoughts that is important ; it is obedience, the doing of the Father's Will that tells. Self-deception is possible in the individual ; and it is equally possible generally with many men ; they may claim to be servants, to be prophets and workers with Christ in His Kingdom ; but, what if they have been mistaken ; if their spirit has been selfish and self-asserting, then there is the awful risk of rejection. What, then, is the test ; it is hearing and obedience to the revealed words and will of Christ ; or, not hearing, despising and disobeying His words and will. This is a question not for a day, it is that of life ; of building for time or for eternity ; it is life ending in a cosmos or a chaos ; in a palace or a ruin ; in the fruition of the divine purpose of grace or in a failure to apprehend and comprehend the glory of God, the mystery of Grace in Christ, the wisdom of the Holy Spirit, and all that is involved in the life of a human being created in the image of God, and meant to become a son of God, like unto His Son, Jesus Christ our Lord and Saviour.

What may be noticed here is that the Sermon ends abruptly ; it takes up a definite position as related to past and present ; it synchronises with what is physical, psychical and empirical ; it comes with the Blessings of power, in truth and grace of a series of thoughts that are unique in their individuality and in their development. The Beatitudes are a Divine revelation of what man ought to be and become ; let them be loved by all men and the kingdom of heaven would be manifested. The series of psychic

life and thought within man, and of the empiric life, are very important for guidance in the life and spirit ; and as is fitting, the Mind of Christ and His relations to mankind, to teachers and builders of truth are emphatic. His supremacy over all other teachers is asserted, and the claim rests upon the nature of things ; just as in nature there is order and fruitage according to the nature of the tree, so in this realm of grace and truth the test is the same, but the fruits, the teaching will be proved to be true or false, good or evil. The proof it will be noticed is not in the sermon ; the series breaks off in the middle, and the remainder of the Gospel is the proof, in deeds of mercy, a holy life, a mission of peace and blessing ; and the end is persecution, reviling, death, resurrection and the life eternal. This is a noticeable fact in the study of development in the Bible ; there is this mark of restraint, each stage of development is in keeping with its position in time ; leaving the way open for what will come afterward ; and yet suggesting seed thoughts which are to be fulfilled in the future. This is specially true, as related to the Book of Genesis ; it is a book of germs, and germinal concepts ; and yet, as in the case of Joseph and his sons, there is psychical limitation, the parable leaves the impression that after Joseph as type, and Jesus as anti-type, there are still further revelations to come, new developments in the Tree of Life. What the Sermon on the Mount suggests is that as Prophet and Teacher, in the Kingdom of Heaven, the Lord Jesus Christ is incomparable ; His teaching is pure Grace, in truth, and it would be impertinence for any man to add to, or take from, His words. In addition to this uniqueness of Christ as Teacher, it is seen that He follows a definite method of thought ; it is the eightfold method of development that can be traced, and is traced by Science in all realms of truth. It will be well to remember in connection with this subject that there is no discrepancy between the sevenfold and the eightfold methods ; this can be understood by notes in music ; the eight forms the octave, but the eighth note repeats the first, an octave higher. For example the first note in the Beatitudes is the blessing upon the poor in spirit ; the eighth sounds the same note with variations of thought ; it is being poor, reviled and persecuted ; in the first the germ reward is heaven ; in the eighth it is victory, joy and reward in heaven. There is another aspect of this subject that requires careful attention ; it is said to be the Method of the

Spirit of Christ, meaning by this that the eightfold method inevitably leads to spiritual results. Thus in the Sermon the series of objective blessings produce Faith ; the series of psychical conditions create Hope ; the empirical series tend to patience ; and the spiritual series end in Love. This is where the Sermon breaks off ; it does not extend beyond the empirical and the parabolic ; the Love is made manifest in the Life and Death of Jesus Christ.

With these explanations any student will be able to understand what is meant by "the Method of Christ" ; and, by "the Method of the Spirit." Physical students should have no difficulty ; in their everyday studies, they also are using the same spiritual analytical and synthetical methods of thought. What they would say is this : if there is no method, order, law in nature, then it is useless to study ; but if there is, then every problem that is solved is another ray of light upon the Cosmos, and the wiping out of a dark spot in the great continent of knowledge. What is suggested here, is that the Method of Christ is as Light from Heaven cast upon the Cosmos of the Bible ; and, that the Method of the Spirit is as Life in the human soul. The Light flashes forth in the Sermon on the Mount ; it reveals Christ the Light of the World ; and, what follows is the teaching found in the Acts and Epistles ; it is the indwelling Holy Spirit of Christ in men as made manifest in spiritual life.

This does not mean that the Light emanating from the Sermon on the Mount is to be applied to the Bible, in one set of rules by which all history is to be tested ; this would not work, it would be as if a physical, or a spectrum, analyst, were to say, their test for all physical conditions is light, the spectrum, or the correlated forces. It is plain that the chemist could not accept such a rule ; it would give him no clue to the discovery of elements and would not explain the table of elements in their eightfold series. Further, the psychologist might say, the Sermon on the Mount throws no light on my studies ; I do not find fault with the thought that different realms exist in nature ; the physical I require to study as physical ; the psychical as psychical ; the empirical as empirical ; and the spiritual as spiritual ; but, the physical I study in physical bodies that are alive ; the psychical in the lower creatures and in children ; the empirical in men ; and the spiritual in saints. What I find is that in the objective universe these exist and co-exist, they are operative in men and women, but the Beatitudes

are not to be applied to organs and their functions, or to social and political questions. What Christ indicates is that the Beatitudes are the laws of the spiritual kingdom of heaven, but every realm has its own laws, and it is reasonable to suppose that they will be found useful in their own place. What the method of Christ means is that the Cosmos of the Universe is not a chaotic mass of clashing opposed things and thoughts ; it is a unity in harmony ; it is subject to law ; it is conditions that are definable ; and the all important matter for man, as man, is to be right, good, true, gracious, in himself, so that he might be able to apprehend the unity and harmony in himself ; and comprehend the unity and harmony in the Universe. This is the glory of the Beatitudes, and of the method of Christ, they reveal the conditions and relations of the life spiritual ; the only way by which man can be brought, and can bring himself, into harmony with his universal environment. What the method of Christ demands is conformity to the laws of Blessing in man ; what it suggests is the application of this method to the Bible, as the history of Grace and Salvation ; and, what it recommends is that this method of thought should be studied and understood ; and, as an eightfold method applied in every realm of development of truth. This is really what science means, it is the way of inductive analyses ; it is the discovery of order ; it is the conception of laws ; it is seeing that methods actually exist ; it is the application of methods of syntheses, to bring into sharp outline the unity and harmony in the universe. What may be claimed for the method of Christ is universality in this sense ; it is the way by which sinful men may live the saintly life ; it is how what is wrong may be set right ; and what is implied in this thought is that to be put right is to know and do the right ; it involves the moral and the intellectual in man, the spirit and the mind, and even the physical body. What is involved in the method of Christ is, that the Method has a Cause ; it is not mere words ; the Cause has been revealed by ideas, and processes in thought ; the processes, as ideal, have ripened into purposes and relations of truth ; and these relations are true, because they are of the nature of the Cause. In other words the Cause is God in Christ ; the processes and purposes are to be found in the Bible ; thus the Bible is the Word of God in Grace ; the revelation of the way of Salvation ; and in what way the consummation of the works of Grace is going to be brought about.

SPIRITUAL SCIENCE IN THE BIBLE.—The conception about the Bible is that it is a spiritual revelation from God to men about matters that are not within the range of the empiric reason ; they could not discover, for example, the Creator as the First Cause of the creation. The great revelation in the creation series is not the modern conception of Evolution ; it is of God as the Source of all being, and that creation is not an immediate act but one of development, of processes, purposes, and an end. These are conceived under the conception of time, as days, or periods ; there are seven such periods and the consummation is Man in the image of God endowed with dominion over what has been created. The study of these days show that they synchronise with the Beatitudes, and it is in the light of that truth that they require to be studied. The Creation vision is introductory ; it is a development up to the moral stage of manhood, with a period of Rest, of Grace added.

The Book of Genesis may be represented as a history of Germs ; of germinal principles ; of prophetic visions. Not empiric history as a common record of events, but rather of conceptions of the species that are eternal ; they are not to be limited to days or years ; they are forms ; but it is not the forms that are of chief value ; it is the ideas and the ideals that are living, thus they contain truths that are true throughout all generations. This is a conception that is true even with physical nature ; forms are ever changing ; ideal elements seem to be permanent ; but light, as truth, is light radiant changing into a spectrum, and capable of being synthesised into light again ; and spiritual energy is a question of correlations and conservation ; the abiding eternal fact is Force, Power, Almighty God. It is not easy to apply this line of thought to the story of Creation ; or to the generations of the Heavens and the Earth, but the names suggest mystery and mysticism ; they are forms ; they contain ideals ; they involve purposes and the generating powers are realities. The conception is that the Heavens produce man and woman ; they are placed in a suitable environment ; there is innocence, temptation and a fall into sin. The Heavens descend ; there is union with Earth, and the Earth-Mother generates children in the Adamic likeness, as Cain ; a child of Grace, as Abel, the Proto-Sacrifice ; as Seth who takes the place of Abel. The parable has two series ; they require to be studied in serial order, and in this way what is

involved in these generations are known. They tell from whence man came, temptation, sin, judgment, mercy, sacrifice, the rejection of the Adamic line, the coming of the Christ of Grace line, and, generally, the results, in germ, of what will follow from sin. "The generations of Adam" are historical forms in time ; they tell WHEN generations live. The attention is specially called to Enoch, the seventh in the generations ; this is the Man who lives and walks with God ; who is translated and returns to God. Jesus Christ fulfils this conception in the generations of mankind ; Enoch is the typical germ, the prophetical ideal of this great truth. "The generations of Noah" are summed up in rampant evil among men as the result of sin ; the way of salvation is shown by the Ark, a saved family, the flood of judgment, a purified earth, sacrifice and the rainbow of promise. These generations point out WHY there is Salvation ; there is a Man meek and lowly of heart, good and righteous, and for His sake the family of the saved are preserved in the day of judgment. "The generations of the sons of Noah" are the seed of the saved, who inherit the earth by grace ; and WHAT these generations represent is a very complex subject of study ; they speak of Japheth, his descendants, and the blessings they obtain intellectually in the way of truth and wisdom. Of Ham the morally debased and his generations. Of Shem, and the blessings bestowed upon his family in spiritual riches. These fill the earth ; they are filled with the blessings of heaven and earth ; and they are not satisfied because they do not recognise the Giver in His manifold gifts of nature and of grace. "The generations of Shem" are those who seek to know How the Name contains, in germ, all that will arise out of it ; this is the race of thinkers that cannot be satisfied by forms, or abstract ideas ; they try to discover what the Name means and How it is to be translated into such a conception as this ; "The Lord, the Lord God, Merciful and Gracious, long-suffering and plenteous in truth." This is the glory of the race of Shem ; they have set the Name of the Lord before their eyes ; they have above all other races been religious, as fearing God and realising His Name, Presence and Person. "The generations of Terah" are to be conceived, not as intellectualists, but as seekers and finders, as pilgrims seeking a better country ; as failing to leave their native land ; as setting out on the quest and falling short of attainment ; as persevering and finding, but never

satisfied with what this world and its riches can give ; there is a better country to be found and a holy city to be reached, thus, the forms of earth, the physical ideas and empirical conceptions, are valued at their true value.

The conception that arises here takes this form : As in the generations of Adam, the seventh man is different from all other men, so in the seventh generation of generations, there is found a man unlike other men ; the man Abraham is a consummation of all the past ; all the generations culminate in him ; in a real sense he is the syntheseses of all that they have revealed. This syntheseses is named Faith ; he is the faithful Abraham and the father of all the faithful. What history has revealed is Abel, a man poor in spirit ; an Enoch, a Christlike man, one like God ; a Noah, meek and full of sorrow because sin is rampant. A meek obedient man saved by grace who inherits and possesses the earth. Races of men who hunger and thirst after wealth, power and knowledge of earth and heaven. A man who discerns that in the analysis of the Name what is all-important is Grace and Mercy. A man and his family who are seekers after God ; who hear His Voice ; obey His Word ; and a man who, in a sense, he does not understand, takes the form of the Father, and offers up his beloved son as a sacrifice. This is what is involved in Faith ; the Spirit of Christ has by all these signs, and generations, brought heaven down to earth and the result is Faith as an inherent principle of being in Abraham. It has to be remembered in this study that there are no generations of Abraham as numbered and named ; the man is central in this book ; it is toward him that the river of life flows ; he is as the lake, among the mountains ; and from him the river of life flows onward into other generations. Faith has found a permanent home upon the earth ; the Spirit of Christ has closed a series of revelations and brought about a great syntheseses, and it is all summed up in one word FAITH. "The generations of Ishmael" succeed the generations of Terah, but this is the first in a new series ; they arise out of Faith, as subjective, as psychical. Look upon Ishmael and ask from WHENCE he is derived, and the reply is from Faith, as representing Heaven ; and, from Hagar as representing Egypt, the Mother-Earth. This is the germ root of psychology and of all psychical problems ; and, as men know, even to this day, the generations of Ishmael are the children of contention, strife, of dualism, that are not reconcilable. "The generations of

Isaac," in germ, are not less but more contentious ; they are represented as in a state of antagonism even in the womb ; they continue to shew different natures ; the one is a son of Adam, and is Edom ; the other is a Jacob, a supplanter, taking his brother's place, coveting the birth-right and blessing that comes through Faith, and, at last, after patient training, he becomes Israel. "The generations of Esau" are Adamic and earthly, prizes power and pleasure ; they are well known, they are highly esteemed in the histories of nations ; they are not meek of spirit ; they have not received their inheritance through Christ, but by the sword and by military power. It is worthy of notice that this psychical series of generations are in spirit opposed to the Beatitudes in their order. The generations of Ishmael are not poor in spirit but proud and self-asserting. The generations of Isaac are not repentant, sorrowful, and anti-pathetic to sin. The generations of Esau are not meek but haughty, covetous and self-glorying. The generations of Jacob are peculiar, in them there is Reuben, a firstborn-son that loses the birthright ; a Judah whose family relations are not exemplary ; and, a Joseph, the well-beloved son, the wise dreamer and interpreter of dreams. The son at home ; the son in humiliation as servant and in prison ; and the son as exalted to be the ruler over the great world power of Egypt ; the benefactor of men and the means of blessing to his family and friends. These ten generations form two series ; there are six to Terah, and Abraham forms the unique seventh ; four from Abraham to Jacob ; to these may be added Judah and Joseph ; and hidden away as germs, not yet counted, there are the two sons of Joseph, Manasseh and Ephraim ; the one speaking of the past as forgotten ; the other of fruitfulness as related to the future. In the Book of Genesis these generations are germinal and psychical ; but, they are also prophetical as to the future ; they represent the Exodus, the nation, as redeemed from Egypt and the Desert. Israel, the Inheritance under Joshua, Samuel, David and Solomon. The Captivity, the Prophets and Judaism ; and, the coming Son of God, the Beloved, the Saviour of the world.

It is deeply interesting to study the Book of Genesis under these forms of generations. What can be seen is that Abraham, the Father of the faithful, is central ; he is so because in him Faith becomes inherent as the work of the Spirit. There is another line of study, said to be re-

current in order, what this means is that the study takes a new form, not that of direct development from 1 to 10, but by making new beginnings, by dropping two generations and adding two, there are different results. As explained the first series ends with Abraham and Faith ; begin with Noah the reading is quite different, the series is psychical ; they begin with the Ark and Salvation ; they end with Isaac and the conception of Hope. Begin the third series with Shem, the Name, and what the Spirit of Christ emphasises is the grace of Patience, as necessary in all the generations ending in Jacob. Begin the fourth series, as descended from Abraham, with Ishmael and ending in Joseph and Ephraim, and it is Love that is the grace of the Spirit of Christ in these generations. It has to be remembered that these generations are recurrent, and concurrent ; thus the study becomes complex ; the Methods of Christ and of the the Spirit require to be kept distinct ; the one is that of development and of analyses ; the other is that of syntheses ; it is the psychical spiritual results in history, as known by Faith, Hope, Patience and Love.

The first series in Genesis are analogous with the physical world ; the second series analogous with the psychical world of thought ; and, here the method of the Spirit is useful in defining further development. What has survived Genesis is Abraham and Faith ; Isaac and Hope ; Jacob and Patience ; Joseph and Love. Upon these four corner stones the Kingdom of Israel is going to be built. They are as the Mind of Christ, involved in Israel in Egypt ; this is God's son in a state of earthly bondage, and, it is not right that this psychic child should remain in this unhappy condition. The analogy here is that Egypt, as compared with Israel, is the physical as compared with psychical. Egypt represents earthly power and wisdom. Israel represents power spiritual and wisdom divine, therefore the incongruity of Israel, the Son, remaining under Egypt the servant. How is this Redemption accomplished ? The forms are given in detail ; in Exodus, there is intervention, the call of Moses, the plagues upon Egypt, the Passover, the Red Sea, the song of deliverance, and the destruction of the Egyptian power. The Book of Exodus is a book of intellectual forms that require careful study, but it is all summed up in one word Faith ; by Faith Moses did all these things, and Israel redeemed became a nation. Leviticus is in its spirit psychical ; it is the message of Hope through the

faithful High Priest of Israel ; a revelation of means of grace by which sin may be forgiven ; the soul cleansed, and reconciliation made effective. Numbers is the empirical realm under Moses ; it is the record of God's Patience with a race unworthy to receive so many blessings. This is not merely the psychical and empirical desert life of Israel in the flesh ; it is the great desert of mankind and of all men. Deuteronomy strikes the note of redeeming Love ; it is the great mystic vision that bursts upon Israel, upon mankind, and upon saintly men, when the journey of life being nearly ended, there is given the Pisgah vision of past, present and future. The Book of Deuteronomy is that of law spiritualised ; it is the vision of a great seer and lawgiver. Is it any wonder that such a man should be held in reverence and affection by Jew and Christian, by all who have feared God and tried to do His will ? This also is a great analyses of life as intellectual ; and a marvellous syntheses of the Grace, Mercy, and Love of God. Let no man despise intellectualism as revealed in Moses the seer and lawgiver ; but let him remember this, salvation is not attained by intellectual greatness ; this man, peerless in history, failed to attain to moral perfection ; he lost the fine intellectual temper that detects and defines differences ; he smote the rock in his anger instead of speaking to it as instructed ; he assumed a position not suitable for a servant. The power to give, or to withhold, the water of life, the Spirit of God, is not given to patriarch, lawgiver or to prophet ; this is the prerogative of the Son, the Life, and the Lawgiver.

This is the syntheses of the desert story in a few words ; they did not enter into the land of promised rest, because they did not believe. "Let us therefore fear lest a promise being left us of entering into His rest, any if you should seem to come short of it." It was thus Haran died in Chaldea ; thus Terah and Nahor failed by abiding in Syria ; and thus redeemed Israel died in the desert. This is the wonderful fact repeated over and over again in many forms ; the intellectual pilgrims fail to enter into the rest prepared for them ; and yet the works, the way, the facts, have all been finished from the beginning of time. This is not a new thought ; it is the cry of all the sages in China, India, Persia, Greece, Rome and Europe ; the scientific thinker gives expression to the same thought when he says, that he finds himself walking in the footsteps of the Creator ; it is the mystics way of speech when he says that no rest is to be

found for the soul but by returning to God. In view of all this, is it not strange that One Man said, "Come unto Me and I will give you Rest." ? Men and women innumerable have come to Him and they have testified that in Him they have found peace and Rest. What all this proves is that religion is not intellectualism ; it is love ; it is seeking for and finding God in Christ, the Man pure and perfect ; the Eternal Son in Grace.

What the student can see is that Genesis is a marvellous book of living germs of grace and truth ; that this book can be summed up, by the Spirit of Christ, as Heaven bringing down to earth, and to earthly men, Faith, Hope, Patience and Love. Mosaism really means that these graces from heaven have been made conscious to men in a great pageant ; that the pageant is that of word forms, of ideals, of empiric and of heavenly visions ; but, the pageant passes away and what remains is the record of events, the story of Redemption. This is the intellectual stage of Ishmael in the desert of life, and to this day the sons of Ishmael are everywhere ; they are fighters and rebels ; every man fights for his own hand. Could intellectualism of every kind be more truly typified ? Following the prophetic line of the generations ; what can be seen is the continuation of the pageantry ; it is the generations of Isaac that advance ; the two children in the womb have ceased to struggle with each other ; they are born, one is named Esau, Edom, Adam ; the other is named Jacob, Israel. First the earthly then the heavenly, first Joshua-Jesus, and then Jesus Christ. This is what the Book of Joshua means ; it is the earthly inheritance, nation and conquest ; it is the subduing of what is carnal and sensual ; it is following an ideal of law and divine worship, but there is no true life in the pageant of the Commonwealth ; the end is not manhood and likeness to God, but disorder, disintegration, subjection to the carnal. Poor Esau has lost his birthright and despised the Blessing ; they are taken from him, the first-born, and given to the one that came after him into this world. What all this means is that men and nations are not saved by intellectualism ; by inheritances, societies, laws and judges ; the moral world of Adamic manhood has failed again ; redemption and regeneration, by ethics and by Mosaism, are out of the question. This is why the eyes are turned to Hannah and her son Samuel ; not what men can do will save a man, a nation, or the world ; the God of Grace must

be gracious to a woman ; must instil into her soul a love for peace ; a longing for the blessings of grace ; a thirst for God as love and mercy ; an intense desire to become the mother of a man-child that will be a true peacemaker between God and men. Hannah prayed for this child ; God answered her prayer ; this child was God's child, in a true sense, if only as type, and he was sanctified, devoted, given up to the service of God. In this story the veil of the pageant is so thin that the spiritual realities behind can be traced. This Israel after the flesh has only to be compared with the Israel after the spirit, and it is seen that Hannah and Samuel are more than types, they are spiritual gracious copies of Mary and Jesus. The pageant moves on, and what is seen is what can hardly be believed ; it is a nation uniting to reject their saviour and friend ; deliberately choosing to give up the ideals of Grace, and to follow the ways of men of this world who put their trust in power and wealth, in pageants and armies. Fatal error in Israel and in Europe ; among Jews and Christians ; this is the awful sin of despising Heaven and Grace and of putting trust in flesh and blood, in money and men. What is the result ? Jealousy, strife, war, division, schism, brother hating brother ; murder, rapine, invasion, destruction, deportation and death. This is the vision of the pageant of Israel after the flesh, of the generations that arise out of Isaac. Where now is Faith ? Is it alive in the earth ? Where is Hope in this return to Babylonia ? Where is the Patience of the saints of God ? Where is the God of Love that redeemed Israel out of Egypt ? In all history is there to be found a record so full of warning against doing that which is evil ; and, side by side with the evil, the possible blessings that are heavenly. The analyses of this great psychical movement in history is worthy of the most careful study, the syntheses is summed up in the thoughts of judgment and mercy. This is a great treasure house of thought for the psychologist ; here the thoughts and actions of men are scrutinised ; and what survives this dispensation of Grace is Faith, Hope, Patience, Love, Mercy and Truth, Purity, the way of Peace ; and, what the world can do, when permitted, in the way of rebelling, persecuting and destroying the people of God.

These divine gifts survive all sensuous psychical changes ; the germs of life and the processes are manifested, but, behind all these what men are called to study, to ponder over, to try to apprehend and set in order, are the Divine

purposes of God in Grace. This is something like the problem given to men to study as they stand facing the history of Israel in captivity. The problem is not Israel but Adam ; not an Israel after the flesh, but an Israel after the spirit. In the Bible there is found at this stage of history a series of books that deserve special study ; they form an organic unity ; and they follow a definite order, that of the Beatitudes. They may be said to form the syntheses of human thought of this period ; they sum up all the past ; they look toward the future ; but they fail to reach the vision mystical, divine and gracious. The more these books are studied the more the impression strengthens, that these, in the language of Genesis, are “the generations of Esau.” By this is meant that Adam is synonymous with Esau and Edom ; that there is an Esau who is going to get a blessing because he is the son of Faith and of Hope. The purposes of God are not to be limited by men ; His thoughts are as high above the thoughts of men as the heavens are above the earth. What the Bible teaches, and what men believe is, that God’s purpose in Grace is not Israel, Judah and Christians only, but mankind, man ; the race of Adam. The stage of development here is the empirical ; in other words, Genesis contains the Cause, forms, and psychical germs ; the history of Israel continues the psychical development, in a long series of revelations, and there is the end in Babylonia. This series of books are in their nature empiric ; there is a new beginning with Adam ; there is a summation of history ; there is a new departure under Cyrus ; he has the realisation that a Call has come to him from the Lord God of heaven, Who has given him power and dominion, and it is his privilege and duty to build a house in Jerusalem for His worship. It is the good Ezra helped and comforted by God that becomes the leader in this work of restoration. It is the meek, gentle, sorrowful, Nehemiah that is commissioned to restore the City and its walls, and thus to set up the forms of law and order in the nation. It is the faithful Mordecai, and Esther the queen, that in the hands of God, through the Divine Wisdom, are made the means of providence, preservation and blessings of Grace for the people of God when under sentence of death, so that they are saved and their enemies destroyed. They hunger and thirst after what is true, right and good and their hearts are filled with thanks and praise to Him Who keeps watch over Israel and saves His people. The book of Job is a

great discussion, as well as a manifestation, of the Divine Wisdom in Grace in the realm of good and evil, plenty and poverty, health and disease, and the many dual problems that have vexed suffering humanity ; and, it is very remarkable in what way the tide of argument fails with intellectualists and is brought back to the region of common sense, of true religion, and of trust in God. The Psalms are the cries out of the depths, the songs in the night, the prayers of the needy, the confessions of the sinful, the grateful thanks of penitents forgiven and restored to favour, and the songs of victory in the warfare of this life. Here, indeed, is a treasury of spiritual experiences that can never be too highly valued ; this is where psychologists will find gems that are beyond price ; here also the students of the hearts of men will find a realm of truth, grace, righteousness, justice, and love, that is as wide as the impulses, the aspirations, the passions, desires, and expectations of the human family. The Psalms are a wonderful syntheses of the hearts of men, who are seeking after morality ; longing to attain to purity of heart, so that they may see the face of God, but, the environment of Grace is not clearly known, felt, understood ; the thought everywhere is man asking the way, seeking for salvation and a Saviour ; knocking at open doors of grace not knowing that every sigh and cry, every prayer and confession, every expression of faith, hope, patience and love, is a proof that they are living upon the Bread from heaven, drinking the water from the Stricken Rock, and being sustained and kept by the God of Grace Who is regenerating and restoring the moral nature of man. In the Proverbs, Grace, the Son of God, is personified under the conception of Wisdom. The conception is very beautiful and true ; the Son of God is Divine Wisdom ; but the ideal is in spirit Adamic. Adam has travelled far to utter the Psalms and to praise the Son, as Wisdom ; but he has not reached the sublime conception of self-renunciation and sacrifice ; this is to be near to the Kingdom, but not to enter in ; it is to be almost a Christian, and to fail to apprehend what Christ stands for in the history of the world. Failure here is serious ; it is to cease being a disciple and set up to be a preacher ; it is to fail to see what the purposes of God really mean ; and it is to talk, and talk wisely and well, about all kinds of subjects except the one that is all-important. It is to synthesise the experiences of life in such a thought as this, that the Fear of God, and obedience to the laws of

God are man's highest attainment. It never occurred to the preacher, or to his followers throughout the generations to seize upon this thought, that the kingdom of heaven is peopled with the sons of God ; and, that they have left Adam to follow Christ. The Spirit and the spiritual surpass the wisdom, understanding and experiences that are Adamic ; men ought to try to rise to the possible highest, by aspiration and inspiration, what will follow, is literature and love, songs and drama, music and mysticism. The Song of Solomon may be very beautiful, full of great ideals, suggesting purposes that are divine and true ; but, it is not the critic or the literary man that will find the kingdom of heaven in this song ; it is only the Christian mystic that can discern the truth that after all the Lord Jesus Christ is the theme of the song, because, He could not be kept out of it. He is Love and where love dwells and reigns, there the Christ is at home. This is not to degrade Christ ; it is to realise that even in Adam, by grace, He is as light and truth, life and love. He is All in all, and the truth that the sons of Adam fail to grasp is that apart from Him they are nothing ; only by Him are they men ; and unless one with Him in Grace they can never become the sons of God.

Following the ideal in Genesis of the succession of generations, what can be seen is that "the generations of Jacob" are still to come, and they are to be found in Reuben, the firstborn, Judah and Joseph. The firstborn lost birth-right and blessing. Judah represents the restored Israel as Judaism ; thus, as these have failed to bring to men the Man as Prophet, Priest, Ruler and Divine Saviour, the thoughts turn to Joseph the Beloved Son, the Saviour. There is a fourfold development that arises out of the Restoration, and as usual they take the forms physical ; the ideals psychical ; the experiences empirical ; and the Man spiritual. The generations of Esau form the groundwork of this fourfold division ; and, what is seen in Cyrus, and in the books referred to, is that Faith has extended her realm of influence ; history, the world, Israel and mankind are permeated with her blessings. The first series of prophets from Isaiah to Obadiah are the messengers of Hope to the world ; they see that in the future there will come the King ; His Kingdom will cover the Earth ; He will bring comfort to those who mourn. He will save and glorify the meek ; He will give wisdom and understanding to His friends and make them rulers over men ; He will

have mercy upon the sinful ; He will reveal the face of God to the pure in heart ; He will reign over the earth in the spirit of Grace ; and He will subdue His enemies and reign in righteousness. The second series of prophets cherish the hopes of their brethren, but the note of expectation is stronger ; when will Hope become realised fact ? How will men know Him when He comes ? Will Patience be rewarded ? Will He be like David the King ? Will He subdue His enemies by earthly power ? Will He reign as with a rod of iron ; or, will His kingdom be a world transformed into a kingdom of Peace ? These and similar questions occupy the thoughts of the people about the coming King and His Kingdom. Were they justified in cherishing such thoughts ; or, had they sufficient knowledge to understand that such carnal conceptions had proved fallacious in the past, and if this was the plain truth about all these matters, How could they expect a repetition of the past and success under similar conditions ? What the Gospels teach is that few looked for the Ideal Man to set up an Ideal Kingdom of truth and righteousness in Grace ; in fact they were unable to conceive the thought that such a kingdom existed ; they expected they knew not what, and thus when the King came, and the Kingdom, they were not prepared to enter in. The utterance of the Forerunner of the King is repentance and preparation, because, in truth, the Kingdom of Heaven was at hand. What the Gospels teach is that the Man came as Prophet and Teacher to reveal to men the Kingdom of Truth, and this is the theme of the Gospel of Matthew. The Man came to be the High Priest of humanity, that through Him all men might find forgiveness, peace and reconciliation ; and this is the theme of the Gospel of Mark. The Man came to be a Ruler and Judge over men ; greater than Caiaphas, Herod, or Caesar Augustus, and this is the theme of the Gospel of Luke. Each Gospel has its separate message. The first is that of Faith in a Redeemer, who has come, greater than Moses. The second is that of Hope, because a High Priest greater than Aaron is going to save, bless, heal and help His people. The third is that of Patience, but it suggests study, thought, patient waiting, to realise all that the King and the Kingdom mean. The fourth Gospel is that of Love, as manifested in the Light of Truth ; in the Life that is Life Eternal and in a Love that is full of Grace and Mercy to mankind, and this is the theme of the fourth gospel.

THE GOSPEL ACCORDING TO SAINT JOHN.

The student will easily see that there is a likeness, an analogy, even an intimate connection between the four books of Moses and the four Gospels. The Mosaic series are different in spirit, they are also on a lower platform than the Gospels. The first series make manifest in what way the children of Israel as bondmen under Egypt were redeemed from their unhappy condition ; they were the children of Faith, Hope, Patience and Love ; they were beloved for what their fathers had been ; they had been kept in remembrance by God because He had given precious promises to their fathers ; thus, in a true sense, this favoured people as a family, as a nation, was more truly God's children by Grace than the children of Abraham by lineal descent. The thought is that Israel is God's Son ; He is the Father of this child of His Love, and in truth this is the fact. "Out of Egypt have I called My Son." This son is only a child in grace, therefore, the necessity of redemption, tuition, training under a tutor, as the way of preparation, responsibility and duty for the future. As an objective fact this is done upon a large scale, but, synthesise the movement and the true relations are the Heaven-Father, the Son, the mother left behind in Egypt, the servant in charge, the inheritance promised, and the history of the Desert. This son is not an adult, a man ; He is a psychic child out of a physical mother, not even educated, but an Ishmael in spirit hating restraint order, law, duty, responsibility. This explains why the Desert story is what it is ; this child is not heavenly in spirit, or temper. Is it any wonder that the story reads as it does ? Would it not be unreasonable to expect different results ? Is not this the reason why the story of Israel, is as it is given in detail in the history of the nation ? What seems clear is that the four books of Moses are central in the psychical world ; they mark a definite stage of development, a very important one ; they bring in their track the inheritance, the conquest, the Commonwealth and the Kingdom. This vine out of Egypt passed through its cycle of life, but when the Gardener came to gather good grapes the fruit was wild grapes. Carry on this conception of Israel as the Father's Son, out of the Egyptian Mother ; let the development go forward to the King and the Kingdom and the downfall of the psychical world in the Captivity, then what about further development and under what form is it likely to take place ? The thought

is that there is recurrence, that God's purpose is not limited to Israel ; it begins in Adam as empirical, and, there is another marvellous development from Adam to Jesus Christ. Israel and Mosaism are as the psychic child. Adam, Abraham, Moses, Joshua, Samuel, David, Isaiah and the prophets are the stages of development in manhood. The processes are very diverse ; the purposes wonderful ; every stage is one of development, something achieved that is nearer akin to true manhood ; and at last, "in the fulness of the times," the Man, the Son, as intellectual and moral, as Light, Life and Grace became incarnate in the Lord Jesus Christ. Now the comparison between Moses and Mosaism, and Jesus Christ and the Gospels can be realised ; the former is the revelation of the psychical man out of an earthly mother and the result is psychical ; the latter is the Son of Man out of a gracious spiritual mother. The difference is very great ; compare Egypt, Babylonia, Assyria and Syria with the highest ideals in Judaism, the wisdom of Greece, and the laws of Rome, and it is evident that this Son of Man is not a psychic child, but Man, a possible Son of God. But the carnal critic may say, what a ghastly failure ; after all these complex processes ; after the apparent failure of so many purposes, What is the result ? Complete failure because the Man was rejected by His generation and actually put to death by Jews and Romans. Where is the success if Judaism was abolished and the Temple destroyed ? If the wisdom of Greece failed and its fountains were dried up ? If the power and glory of Rome was crushed under the feet of the western barbarians ? Just so wise critic ; but what if this is God's way ; and also man's way ; is it not conceivable that God's purposes may only appear to fail ; and that the devices and purposes of men may appear to succeed, and yet turn out to be awful short-sighted failures ? What is suggested here is that the Gospels sum up all the past in the empirical world [of thought ; this is another great syntheses of history, and it is the beloved disciple John that can be seen pondering in his heart and soul over all these signs ; these great ideals ; these processes and purposes of Divine Grace ; and it may be that students in the West are now in a measure prepared to apprehend his method of thought, as he formulates his conceptions in the fourth Gospel.

What students know is that the three first Gospels synchronise ; they are similar ; they appear to be literal

and historical ; but the fourth is very different ; it is written from what is said to be the mystical standpoint ; it is not history, and yet it is a syntheses of history ; it is not practical or empirical, or expressed in western forms ; it has its origin in the East, where the sun rises and the doorway of heaven opens with the morning light ; it is familiar with ancient forms of religion ; it knows all about dualism as derived from Persia ; it is familiar with Greek wisdom and Roman law ; and, of course, it is at home in the purest streams of Hebrew life. Is this claiming too much for the revered beloved disciple ? Thoughtful scholars will grant that all this is possible, the condition of the world in his day was intellectually like a great syntheses of all the knowledge of the past ages ; and all this knowledge was within the reach of the beloved disciple. Upon this point it would be useless to appeal to modern western students ; there are not many who understand in what way the East is giving up treasures of knowledge to the West ; those who do know, will readily acknowledge that the most subtle problems of thought and life, that are now troubling the nations of the West, had been studied and many of them solved, as far as solving was possible, by careful thinkers. It may be useful to think upon the beloved disciple, and his Gospel, from this standpoint ; he passed through, and survived, that great crisis in history, thus the value of his meditations.

This Gospel, it can be seen, is divided into sections ; these follow the Method of Christ ; there are, as a rule, 8 paragraphs in each section ; the paragraphs follow an order of development similar to that found in the Sermon on the Mount. It must not be expected that there is anything like literal repetition ; this is excluded from the nature of the work ; it is more as if the Light from Heaven were striking upon an earthly prism of pure crystal ; there is refraction, and the Gospel is the Spectrum. Take the first section as contained in Chapter I., and it will be seen that from beyond the Light and Life, the Lord Jesus Christ brings to this earth grace and truth ; there is "the beginning" ; the Word with God ; the Word as Creator in Divine Power and Wisdom. This is from WHENCE the Lord Jesus Christ came ; as the Creator Christ, His pre-existence involves the Divine Cause. This is revelation ; the reason of man cannot deal with this question ; it is ultimate ; if proof is to be found it cannot be by the way of reasoning ; this is a revelation to Faith, not to self-conceited criticism. What

men are taught by Science, and commonsense, is, that the only proofs that are of value are to be found in the history of processes, and of divine purposes. The facts are, that He is related to God as Word to Thought ; He is Light shining in the darkness ; and He is Life to mankind in truth and grace. The effect of Light is to radiate light and dispel darkness ; the light is absorbed by men who receive the light ; the light in them is from a Divine Source, thus those who receive the Light and Life from Heaven do so from the Source, and the Cause. This is the all-important distinction that exists between the Eternal Christ in the moral world of man ; and in the Lord Jesus Christ in the world of Grace ; men are His creatures derived from, and dependent on, Him. All who have received the Light and Life in all the ages, the patriarchs, lawgivers, prophets, and teachers, have received power from Him to become the Sons of God. John the forerunner of Jesus Christ, is one of these witnesses, the last in this dispensation of Grace ; thus he turns the attention of men to the coming of the Prophet greater than Moses ; to the Lamb of God which taketh away the sin of the world. Those who heard John received Light from Heaven and Life from the Spirit of Life ; they came to Jesus Christ, and they believed that He was the Son of God, the King of Israel. Sum all this up and the result is Faith in the disciples ; they had seen Heaven open, they received Christ and they trusted Him.

The conception that abides, as a syntheses of the first section, is that the Power of Christ, in Grace, has been manifested in a new form ; the Son of Man is, at the same time, the Son of God, the Medium of communication between Heaven and Earth ; and it is by Faith that this Vision of Truth is seen. The second section will be found in Chapters II. and III., and the forms used are the marriage at Cana ; the visit to Capernaum ; the incident in connection with the Temple at Jerusalem ; the many who believed on Him because of the signs He did ; and the reticence of Jesus because He knew all that is in man. There follows that visit of Nicodemus by night in which a new realm of life as spiritual is revealed ; it is the Spirit of Life as the new spiritual birth that is all-important ; and it is the Love of God in Christ that brings salvation. John and baptism, as means of grace, are useful in their time and place ; but the Life Eternal is to be found in Jesus Christ alone, as the Son of God. It can be seen at a glance that the keyword

to this section is Life ; the Life from Heaven, by Grace, is involved in a marriage feast between Heaven and Earth ; the mother of Jesus is there, and so is Jesus and His disciples. Every true marriage repeats this story ; Jesus is there, and where He is there is the wine of joy and blessing. This is how He begins to show spiritual signs ; these make His glory manifest ; and by this mystical union in love faith is strengthened. Life is an ideal ; it is where Jesus, His Mother, His brethren and His disciples dwell. Life is involved in the Temple of God ; but He finds this Temple in Jerusalem, and in man, desecrated, thus the necessity for cleansing. If men require a sign that He can cleanse and restore the spiritual temple of God ; the proof will be found in His Own death and resurrection. But this is a far-reaching truth ; it is not every man that can receive it ; the life that is righteous, and full of grace, is not known by men. How, then, is this mysterious Life to be received ? It is the birth by the Holy Spirit ; it comes from Heaven ; and those who receive and believe this truth "have Eternal Life." It is by the Love of God that Life comes to those who are ready to perish ; it is not by outward means of grace ; it is the Son that is Life ; the Father loveth the Son and hath given all things into His hand. He that believeth on the Son hath "Eternal Life." This section emphasises the thought of Life ; it says that Life is realised by Hope, and by the comfort it brings.

The third section will be found in Chapter IV. Here the subtle question is that of the spirit of man, as antagonistic ; as full of prejudice ; as converted ; as responsive to evidence ; as sceptical and unbelieving ; as receptive and trustful ; as passing by all signs and wonders, and by putting faith and hope to the test. These attitudes of the spirit can be traced in that subtle atmosphere of opposition as felt by Jesus when in Judea. The woman of Samaria is the type of prejudice ; through her conversion the spirituality of God is revealed ; and, that real worship is that of the spirit, and in truth. The result of this spiritual communion is amazing, it is nothing less than this that Jesus is recognised as the Messiah, the Christ, Who declares all things to those who put their trust in Him. There is a contrast of spirit seen in the woman, as compared with the disciples ; she forgetting her water pot made her way into the city to sow seed and to reap a harvest ; the disciples were marvelling that He should speak to a woman and that He would not

eat ; to which He replied that His meat was doing the Will of God and finishing the work in which He was engaged. The Samaritans did more than believe the women's evidence ; they received such a spiritual baptism that they knew Jesus to be "the Saviour of the world," Life, in the Spirit, in the world of Grace, takes two forms ; it may become anti-pathetic and unable to recognise a prophet of truth ; or, it may be interested, and inclined to believe, but there is no fruit or harvest realised. The gracious spirit is very different ; it is a question of life or death ; signs and wonders can be dispensed with if only the Saviour, the Healer, gives the blessing of spiritual life. What these things teach is that the right spirit in man is summed up in meekness, teachableness, patience and obedience. The life that is blessed at Cana, bears fruit in Cana and Capernaum ; and, it is to be realised that all this means patience and study of the processes of the life spiritual.

The fourth section will be found in Chapter V., VI., 1, 14. Here the subject of study is the Mind of man ; it is in WHAT way the Mind, as infirm, helpless, almost hopeless can be healed, restored and endowed with power. It is to realise this fact, that Jesus on His day of Grace is upon His mission of healing. It is to understand that healing is the sign ; but the fact behind the healing is that sin is the cause, and if this is not avoided more serious results will follow. All this leads up to a very complex position ; it means persecution by enemies ; to the conception that the Son is not usurping power. He is doing the work of His Father, and in the same manner. What is involved in this is the thought that the Mind is like a tomb ; there is a dead man there—the Adam man—and it is Christ that is the Life and Resurrection to the life spiritual. This claim, it is seen, is not easily understood ; what it means is that Jesus is the executive Will of the Father ; it is not Himself personally that is central ; it is that He is doing the Will of His Father. This claim is great, and evidence is required to confirm the claim. The Christ is a true Witness ; John and all the prophets before him are witnesses ; the order of Nature and the history of Salvation are from the Father, they are His Witnesses ; the Scriptures which reveal eternal life are witnesses ; and yet with such witnesses, the minds of men are so full of prejudice, that they will not come to Him to receive Life. Add to all this His power to heal and bless men, and where is there room to doubt that He is the King of Grace,

the Saviour of body and Mind. Think upon the Passover and all that it means ; this is a question greater than redemption from Egypt, the sprinkling of blood and eating of the Lamb ; it is the incomprehensible thought that Jesus Christ is not only Life, Eternal Life, the Resurrection and Life, He is the very Bread of Life, the Truth of God ; the Prophet from Heaven come down to earth. Put this conception into the language of the Beatitudes and it is hungering, thirsting, and being filled with all good ; express it in the method of the Spirit and it is Divine Love ; and, if conceived upon the lines of modern Science, it is that the Mind of Nature, Man, and the Bible, is that God, the Father is All in all.

The fifth section will be found in Chapters VI., 15—71. Here the subject requiring careful study is very complex ; it is in the realm of the Intellect ; it is a revelation of the way of mercy ; and the shadow in the background, which gives colour to the section, is the story of Israel in the Desert. Thus far the conceptions and questions, have been from WHENCE Christ came ? WHEN He came in what condition did He find men ? WHY He came was made plain ; it was to save those who could not save themselves because of prejudice and race feelings as with the Samaritans. WHAT He came to do was to restore, to give Life, to give it abundantly ; to give Himself to the world as “the Bread of Life.” The forms used to reason upon here are How the people felt toward Christ, because He gave them bread. They would have made Him their King. He could supply their physical wants ; as a Benefactor He was their Ideal ; but this form of Kingdom was not His ideal. Jesus here enters the realm intellectual, where it is dark ; where disciples are as if they were in a storm and in danger ; He comes to them ; they receive Him and they reach land. How about the people and their aspirations ? It was not Him they cared for, it was the loaves of earth they wanted. There is analogy ; earthly bread is obtained by honest work ; the Bread from Heaven is not given to idlers ; to obtain it means work. This Bread is Christ ; Faith in Christ is bread ; but, the Christ is as a sealed book ; it is not an easy matter to translate and interpret Christ, as given to men in Nature, in Man and in the Bible ; this is to be filled with the fulness of God ; it is Life, Resurrection Life, and the Life Eternal. This is a very great thought ; and it is now seen to be true, there can be no other issue to the problems of thought that

are facing man at the present time. As then, so now men say, He is Jesus, the Son of Joseph, How, then, can He be the Bread of Life ? How can He give His flesh to men to eat ? Let men reach the substance, the ultimates of thought ; and what they will realise is that this is true ; but there must be quickening of the spirit to understand, not merely what is physical, as compared with spiritual, but that behind all forms and ideals it is the spiritual that matters. What is involved in this argument is transfiguration ; it is the Son of Man ascended into His glory. This is something like the result in the intellectual world ; it is a question of affinity ; it is being one with the Son and the Father ; it is to see that in reality there is no choice, the way of Christ is Eternal Life ; the way of the world is the devil's way of ignorance, darkness, sin and death. If all this is a true line of thought, then it is for men to realise the danger, as well as the glory of the intellect of man ; it is to apprehend the Blessing of the Mercy of God as of such value that it cannot be computed ; and, it leads direct to this question, If the Father, through the Son, is so full of Mercy toward sinful men, then How ought they to live as His children having obtained mercy from Him ?

The sixth section will be found in Chapter VII. Here the subject of study becomes moral, personal, even legal as referring to Moses. The question sign is this : Who is this Man ? Can He be a moral man in the highest sense ? Could any man make the claims made by Him if He was not the Son of Man, pure of heart ; and the Son of God in Grace ? What arises in this section is that the Jews sought to kill Him ; that His brethren did not believe on Him ; that they were more than puzzled, they were offended ; they did not understand His words or works. At Jerusalem there was division of opinion for, and against, Him ; and, reticence in speech because of the strong feeling shown against Him. What was plain, Jesus was not an ignorant man even as tested by men of learning. His knowledge was marvellous when judged fairly. He explains the secret of His knowledge, it is derived from His Father ; it is not, secret, eclectic ; it is what all men can attain to if they are willing to know and do, God's Will ; it is not the knowledge of the schools ; it is not that of a man seeking his own glory ; it is that of a man who seeks God's glory in truth and righteousness. This Man charges His hearers with breaking the law of Moses. The law of the Sabbath as given by Moses and understood

by the Jews He sets aside ; the law of mercy, as expressed in healing, supersedes, fulfils the Sabbath law, because it bestows rest upon those who are suffering. Who is this Man ? The Christ ? When the Christ comes will He differ from, or be greater than, this Man ? The result of hatred will be separation ; when too late they will seek for, and shall not find Him ? Will this be the end ? No, this great feast day of humanity will end in something even more wonderful than the Son of Man ; it will be the Revelation of a Rock stricken, and from Him will flow “rivers of living water.” The Christ and the Spirit of Christ are made manifest to men, and they do not know Him ; they quibble about His birthplace ; and they go so far as to make arrangements for His arrest. This is the result of the life of a Pure Man, who feared God and loved His Father ; who loved His fellowmen, and was prepared to give His life for their salvation.

The seventh section will be found in Chapters VIII. and IX. Here the thoughts are turned away from the moral world and its unhappy divisions ; the night is dark, the storm is raging, and the Saviour has not come to bring strength, comfort and peace to His disciples. As stated in the Gospel, “every man went unto his own house” ; took his own way amidst the troubles of life ; but the Man, pure of heart, “went unto the Mount of Olives.” He goes alone ; there is no one with Him. This is a great crisis in His Life, before the oil of gladness can be poured out upon that unhappy sea of moral antagonisms ; He has to consider, ponder upon, the work that He came to do upon this earth, as the Peacemaker, the Son of God. This is what this section means ; it is Grace coming into close contact with sin ; it is the Saviour coming into His Temple and His Kingdom. He enters the temple and begins to teach when suddenly He is interrupted, and the problem of sin in all its ghastly significance is presented to Him. Sin as signified by adultery ; and, sin in its results, as blindness, are the pivots upon which this section turns. Think upon the position, the sinful woman, the accusing hypocritical men, the base motives, the repugnant painful scene, and the Saviour in the midst. What is there in this scene that outrages decency, and causes the Saviour to stoop down and begin to write what He could not utter ? It is not adultery only, it is that sin and its fruits, as seen in these miserable men, who had no feeling of compassion, no pity, no mercy ; who

wished to strike Himself through the poor woman. Look into the depths of this question of sin, and what can be seen is not a Magdalene, or an adulteress ; it is mother earth, mother Eve, the heart of every man and woman. Why ? Because adultery is as the sin of Schism, of division, of separation from God ; it is taking apart, separating what is blessed, and made one ; it is putting to a base, unreasonable use what in the nature of things is meant to be divine and full of blessing. Until it is realised that sin is spiritual adultery men will never understand what a horrible thing it is in God's sight. The woman's sin was inexcusable ; but the sins of her accusers were unspeakably evil ; pity there could be for the poor woman, but for the men, only the Saviour could be patient with them under the circumstances. What did He write on the ground ? the word, Mercy ; or, that only the sinless, the pure, should cast stones at those who sin. It was a sign of grace that they were convicted of sin, and were unable to face the judgment. Sin and the Saviour are left alone. What is His word to the sinner : " go, and sin no more." This is as a flashlight into the world of darkness ; this is why after such an experience He reveals Himself as " the Light of the World." What follows is the play of the Light upon the darkness ; of Grace and Truth upon sin and error ; of great spiritual facts ; upon assumptions of privilege ; it is the history of good and evil ; it is evil mad with passion prepared to commit murder. Sin is still the problem that occupies the attention of Christ's disciples ; and men still argue that it is personal, or, that it is derived from parents ; the fact is not questioned that sin is spiritual blindness. The truth that goes deeper than all theories is that sin is permitted and exists ; but the purposes of God transcend sin ; and, even by the way of sin, the gracious Works of God are to be made manifest. Christ is Light, the Light of the world ; it is His mission to abolish darkness, sin ; there is a way of anointing, washing, saving and seeing the Light, and blessed are they who go where they are sent, who wash and see. About the greatness of this sign there can be no question ; it is a very simple test ; those who have seen what sin means ; have washed and received sight, they know they are forgiven ; that they see truly ; that they are saved ; and, they worship the Lord their Saviour. This is the great truth revealed in the Bible that the Light from Heaven gives light, life and peace ; but if men persist that they can see, apart from the Saviour,

the Light ; they remain blind, they confirm their unhappy state of darkness, and they continue to be slaves under the dominion of sin.

The eighth section will be found in Chapters X., XI. Here the attention is turned to the fact, as parable, that the persecuted are blessed, they belong to a select fold, and that the righteous have a home in the Kingdom of Heaven. There is another aspect to the story and it is this, when the Shepherd is not to be seen, the wolf may enter in and work havoc among the sheep. The important thought, is the way of entering the fold and thus coming into true relations with the Shepherd. This parable requires explaining ; it is not so simple as it looks ; it involves protection ; the death of the Shepherd ; extension of the fold and flock ; and a great reserve of power possessed by the Shepherd in giving His Life, and, in taking it up again. This claim causes division among those who hear the parable ; some say that when a man speaks thus he is mad, and not worthy of serious consideration ; others perceive that such sayings are not to be despised ; if they come from the Man that can give sight to the blind. What is the central question here ? In simple words it is this : "If Thou art the Christ, tell us plainly." The reply is that the question cannot be answered by yes, or no. It is a question of faith, and of evidence ; the faithful hear, they know, they follow, and they get eternal life. The unbelieving hear ; they deny ; they get into a passion, they take up stones and would commit murder. The result is separation, a time for consideration, increased conviction, and there the matter rests. This brings the thoughts back to the Fold and the Shepherd ; in His absence the thief enters in to destroy ; and Lazarus, the friend of the Shepherd, dies, or falls asleep. The Shepherd answers the call for help, and Thomas, realizing the danger, decides to accompany his master even if the result be death. The thief had come, stolen a precious life, killed one of the sheep in the fold ; the Shepherd returned, as the Resurrection and the Life ; the sheep was restored to life and to the fold. What is the result ? WHITHER will this lead the enemies of the Shepherd ? Not to repentance, but to the decision that such a Man is a danger to the nation, therefore, He must die. The judgment of the judge is one of expediency, of necessity, because, if this Man dies not the nation will perish, and the flock scattered abroad will not be gathered into the Fold of the Good Shepherd.

The ninth section will be found in Chapter XII., and here the Beatitudes, and principles of Being, as it were withdraw, they have fulfilled their mission ; they have gone as far as flesh and blood, external forms, will take them. What the Beatitudes suggest is to follow the order in the Sermon on the Mount. Accepting this hint, and conceiving the thought that the new departure is psychical, what can be assumed is that Faith, in a new form, is regnant among men, as in the disciples ; but it is equally true that unbelief and darkness reigns among unbelievers. What is suggested is that in this series the development will be psychical ; spiritual influences that are more subtle in their forms and ideas. This is suggested in the supper feast in the house of Lazarus ; the central thought is the anointing by Mary ; the consecration ; the salting and the preservation as preparatory to the burying. It is round the questions of Resurrection, and Life, judgment and death, that the influence spreads. For His friends what seems fitting is a triumphal entry into Jerusalem ; to the Pharisees such a sign is ominous, they do not prevail, and the world is going after Him. There is a prophetic response to such thoughts ; the Greeks are come from the West enquiring if they can see Jesus ; and, what Jesus feels and knows is, that His hour has come ; that the Seed must die so that it may live again and bear fruit. It is an hour of crisis in which Heaven and Earth are interested, and there in the darkness is the Cross, with its magnetic power, that will draw all men unto Christ. It is worthy of notice that the Jews were familiar with the thought that "the Christ abideth for ever" ; what they could not understand was the reference to a Son of Man who was going to be lifted up ; who was going to die and live again. The point to notice here is that of limitation ; all this is of the Spirit, and in the Spirit ; but Light cannot reveal what has not been made manifest ; therefore the deep importance of walking in the Light that has been revealed, as preparation for increase of light ; neglect means darkness ; it is to get lost in the darkness, and to fail to become sons of light. What the Spirit of Christ had testified by Isaiah the prophet had been fulfilled. There is a still deeper thought involved in this revelation of Jesus Christ, up to this stage ; the Christ is the Eternal Son ; the Christ has been revealed by the Holy Spirit in all the ages, but, this is of special importance, the believer on Christ is a believer in the Father of Christ ; and to see Christ, in the

Spirit, is to see the Father. But men may say this is metaphysics ; the reply must be it is fact ; it is revelation ; it is not a subject that the Intellect of man can prove, or disprove ; the Light has revealed it, the choice is not to prove or to disprove ; it is to accept and walk in the light of Faith ; or, it is to reject the Christ and walk into the darkness. The student is here sent back to the first Blessing, it is the man with the poor spirit that is blessed ; he is heir to the kingdom of heaven, and that kingdom is within himself. He knows from WHENCE it came and that it contains the laws of the life that is eternal.

The tenth section will be found in Chapters XIII. and XIV. The forms are well known, they are psychical in this sense that communication with the outside world is closed. The faithful family meet in the Upper Room ; it is the eve of departure ; it is where Love is going to shew that the nature of Love is eternal ; and, that God loves to the uttermost. Love came from God ; Love will return to God ; the Heart of God is Love. Glance round the room and ask this question Who are these men privileged to be His friends ? They are poor sinful men ; and everyone of them needs to have his feet washed. No, says the impulsive Peter, this is an indignity ; it is unreasonable that my Lord should wash my feet. Poor Peter ; how little he knew ; and how he failed to apprehend great truths of the Spirit. Cleansing from sin is not a simple matter ; it is sin that makes unclean ; it is sin that is the cause of sorrow ; thus comfort can only come to the sinful by being cleansed from sin. Why did He wash the feet of His disciples ? It was an object lesson in humility ; it was a never to be forgotten example of what a Christian ought to be, and do, and suffer. This is Love revealed in lowly grace ; if the Lord did this to His servants, surely it is meet that servants, who know these things, should get a blessing by doing them to others. Glance round this strange room once more ; Has it changed ? Is it a room, a Church, or is it the human heart, the Mind ? Look upon the Lord's face and observe the trouble it reveals ; there has been cleansing, but the washing has not been thorough ; sin is still there, and how is it to be cast out ? This is a hard saying, "He that eateth bread with Me hath lifted up his heel against Me." It is base indeed for the servant to kick his Master ; for the creature to lift up the hand against the Creator ; but, for the man who has been washed, brought inside the fold, to become a traitor to Grace,

this is ingratitude indeed. What can all this mean but that sin is unnatural, intolerable, unreasonable. Sin is selfishness, covetousness, baseness ; get rid of sin, and the atmosphere will be purified ; "the Son of Man will be glorified, and, God glorified in Him." What is the remedy ? It is so simple and so beautiful ; it is summed up in the Commandment ever new ; "That ye love one another ; as I have loved you, that ye also love one another." An absent Lord ; a friend turned traitor, and the very prince of disciples, a boaster and a coward, is a painful sight ; truly the most horrible tyrant in the world is sin ; and how little men understand the thraldom in which they are held. There is cause for trouble, in the Church, and in a human soul, but, the remedy is not self-reliance, it is faith in God and trust in Christ. What is this small world when compared with the heavenly mansions ? It is a blessed Hope to look forward to being there with Him ; the difficulty here is Patience to find the way thither ; to know the Truth ; and to live in Him, Who is the very Life of life. There are many questions to ask and to be answered, but, this also is true, He has sent the Comforter, His Holy Spirit, as Teacher and Guide ; therefore to realise the Presence of the Spirit under the manifold conditions of this troubled life ; this is to inherit Peace and Blessing ; this is the Water of Life ever living and springing up into Life Eternal, the Divine Salt that purifies and preserves, that cleanses from sin and gives the dominion over evil.

The eleventh section will be found in Chapters XV., XVI., and XVII. The words that fall on the ear are strange ; they suggest movement "Arise, let us go hence." What they appear to mean is this, the struggle is near, the enemy is at the door, be prepared, for assuredly this is a conflict in which every man will require to be clothed with divine armour ; the darkness and the night are at hand ; the prince of the world of darkness will do his utmost in this battle, therefore, pray for light, for divine light, for radiant light, for the light that the Spirit of God alone can give and maintain. Why should the parable of the True Vine follow this revelation of Christ as the Way, Truth and Life ; and of the coming of the Holy Spirit to give the blessings of peace, joy and love ? Is this the reason ? Do not let the troubles of this life become worries ; realise the Love of the Father ; think that I am going to the Father ; that I love the Father ; and all that I say and do is what the Father has given me

to do. The symbol to study is not light as chaotic ; a spectrum without order, a body labouring under disease ; it is a Vine with organised branches and with delightful fruit ; what will satisfy hunger and allay thirst, what will make the life full of joy and gladness. As in the nature of things men cannot change the bramble, or thistle, into a vine, so it is just as true, as matter of fact, that what is earthly, carnal, vicious, can never reveal the processes and the purposes of God in Grace. The Vine of gracious Love bears the fruit of Love, therefore the greatest truth in the Universe is that God is Love ; that Christ is the heavenly Vine of Divine Love ; that this Vine has many branches ; that every redeemed soul is a living cell in the Vine, and it is the Spirit of Truth, the Comforter, that explains all that the Vine means. This parable of Divine Union, and of spiritual unity in Love, is the last word in divine wisdom ; it is a very important word given for definite reasons ; but specially that those who follow Christ may not be offended, stumble and fall, when, persecution and death meet them face to face. This great truth was not revealed at the beginning of Christ's ministry ; it was not required ; He was with His disciples ; but, as the separation is so near it is needful to teach this great truth, and to supplement it with the promise of the Comforter, and the knowledge that the Spirit of Truth will reveal Jesus Christ. The words "a little while," are repeated over and over again ; this parting is an awful reality to Him ; it is seen that His soul is in travail ; the birth-pangs are rending His soul ; the hour of sorrow is come, and the Man-Child of Grace, by Sacrifice, is not yet born. This is what is meant by fulfilling "all things." This is what is meant by fulfilling the laws of Grace and Sacrifice, the mother must die to bring forth the child ; it is the old old story of Rachel and Benjamin. This is the birth of the son of sorrow ; and, He is also the Son of the Right Hand in power and glory. What all this means in plain words, and not in parable is expressed in these words : "I will pray the Father for you : for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again, I leave the world and go to the Father." The hour of darkness and scattering has arrived ; there is separation ; alone, and yet not alone, He must go forth ; His last word is peace and good cheer, because the victory is as good as won. After this, only

One Voice can be heard ; it is the Son speaking to His Father ; it is the Good Shepherd praying for His flock ; the righteous Son has loved and obeyed the righteous Father ; and, what is still more wonderful, what He declared to men about the Divine Love of the Father, as in Him, is in all those who love and obey Him. Is this true ? Can Christians say, Amen to this prayer ? If they could in Spirit and in truth, then indeed the greatest crisis in history would be very near, and the Kingdom of Heaven would be come.

The twelfth section will be found in Chapter XVIII., XIX., 1, 22. The key to this portion may be taken from the Words in the Sermon on the Mount, "Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment." This is a law universally recognised among all nations ; it is the handwriting of fire upon the dark cloud ; it means that if men do not respect this law civilisation is at an end and families, societies and States will not live. That is the Mosaic form of this law ; there is another form in which it can be expressed upon the cloud of gold, silver-lined, and the writing is, "Thou shalt Love" ; and, with love, all laws will be brought into harmony and unity. This is the root thought in the story of the visit to the Garden of Gethsemane. Here Love seeks for a place where hatred, envy, treachery, should not intrude ; it is where these break down all barriers ; and murder only will satisfy those whose souls are full of hatred. The evil procession is led by the covetous traitor Judas, animated by the selfish spirit that is the root of sin ; it is followed by officials and hangers on, who are waiting to find occupation ; there follows, misguided enthusiasm, bad feeling and blows are struck ; there is the appeal to law, to prejudice, to injustice ; there are the tardy steps of those who were full of courage when there was no danger ; the sharp tongues of servants ; the mockery of trial ; the denial of a friend ; the attempt to throw the responsibility on others ; incompetency to judge righteously, expediency and duplicity, and, at last brutal cruelty, condemnation and death. This is something like the position into which the innocent Man Jesus Christ was brought ; the prince of this world mustered all his forces, and, to all appearance, his victim was disposed of, the end was death, the death upon the cross. Appearances are not to be trusted ; they are like phantasms, they are ever changing their forms ; but this thought remains true, sin

leads downward to destruction ; the covetous desire may end in hatred and murder ; that is to say, this is the downward tendency, and the man in hot pursuit forgets the warning that he is "in danger of the judgment." Apologists for sin have a serious business on their hands to prove innocence ; and as for ethical teachers who believe in evolution to goodness, by the way of altruism, they ought to reconsider their position with great care. The Divine Laws of the universe are not subject to their wishes or ideas ; the officer, Nemesis, is behind every law-breaker ; the Judge will judge righteously, and the punishment may be the prison. The serious question then takes this form ; In what way will the prisoner, being bankrupt, pay a debt that he cannot compute or understand ?

The thirteenth section will be found in Chapters XIX., 23, 42. Referring to the Sermon on the Mount, the parallel thought is that of adultery, and all that this sin means. It may be well to observe that the twelfth section is a brief glance into the Mind of the prince of this world ; into the Mind of a man who is the servant of that prince ; into the incident of the betrayal and death of Jesus ; and, if men can see far enough, and clear enough, what they may see is the realm of evil in all its baseness and horrible nakedness, as seen in history in nations ; indeed it is a vision that, as related to this world, embraces time. At the root of these conceptions, there lies that fundamental problem of adultery ; of dualism and of unity ; of the woman as tempted by the serpent ; of the man as intellectual and self-seeking ; of law and of lawlessness. What unity means is God, Christ, the Holy Spirit, and Law, as universal, as harmony. What dualism means is good and evil ; Christ and Satan ; the Spirit and perfect order as Divine Truth and disorder ; law and lawlessness ; holiness and sin. This is the vision to be met at the Cross of Jesus Christ ; He is the perfect Ideal in Morals and in Grace ; in Obedience and Sacrifice ; and mankind, as the children of the powers of evil are lawless and sinful. This is the awful crime of humanity as it is revealed by Jesus Christ, and brought home to those who put Him to death. He represents God, the Divine, the unity and harmony of Heaven and Law ; sinful men represent evil, self, self-assertion, the devil, and, as can be easily seen, unity and harmony from the standpoint of man is incomprehensible. The Earth has brought forth her adulterous brood ; and men turn away from them filled with

horror. “The wages of sin is death.” Sin when it conceives brings forth death ; it is death that is the fruit of spiritual adultery. Is this the end ? Certainly not, “the Gift of God is eternal life through Jesus Christ our Lord.” What arises at this point is the thought that by the Way of Grace this adultery has been cancelled ; the Man Jesus is a Man truly ; but He adds to His Manhood, Grace and Sacrifice ; and it is as Jesus the Christ, in Grace, that He reveals the Love of God, and in Himself destroys dualism, schism, division, and every form of evil. What can now be seen is the possibility of a magnificent syntheses of human thought ; He is the Way of Grace ; He is the Truth that declares, makes manifest the way ; and, wonder of wonders, it is His Life that is involved in all life. This must be so ; in all realms of truth, the greater includes all that is lesser in development ; therefore, what follows, is an evident truth. Grace could not in the nature of things die ; in the realm of Grace Jesus Christ did not die, He gave Himself, as Man, Son of God, a Sacrifice for sinful men ; and by this Divine Sacrifice there came reconciliation, peace, unity; and harmony in Heaven and in Himself. All this is revealed to men under earthly forms ; they burst forth in the Scriptures everywhere in Divine Ideas and Ideals ; they can be studied in their processes and purposes, and the Consummation is Jesus Christ, the Son of God, the Saviour of the World.

The fourteenth section will be found in Chapter XX. If reference is made to the Beatitudes, and the Sermon on the Mount, the conception is that of purity of heart and seeing God ; and, of perfect sincerity in speech and behaviour. The ideal in Matthew is the perfect Man in the Image of God ; the ideal in this section is the same Man, under new conditions, after all that had taken place. The thought is that this is a new day ; there are a new series of events ; they begin very early while it is dark, and it is Mary Magdalene with her soul poor and earthy, that visits the tomb to find that the stone had been taken away, and that the Lord was not there. Peter and John run to the tomb ; what Peter sees is linen clothes and a napkin ; John entered the tomb and “he saw and believed,” and the mystery of the Resurrection from the dead was revealed to him ; thus Faith and Hope were brought to life again. Mary waited with Patience near the tomb weeping ; she looked into the tomb by stooping down ; there she found two angels in white ; they asked her why she was weeping,

and her answer was that she wept because her Lord had been taken away and she could not find Him. She turned about in body and spirit, and Jesus was at her side, only she supposed that He was the gardener until He uttered her name and then she knew, but was not permitted to touch, her risen living Lord. Again in the evening He appeared to the disciples where they had met together ; He gave them the blessing of peace ; He breathed upon them and they received the Holy Spirit with power. Thomas was absent ; he would not believe that the Lord had risen from the dead, or that the other disciples had seen Him ; but after seven days, the Lord came again to the disciples, Thomas was present ; all his doubts were dispelled ; he saw that Jesus was really alive, and he confessed his faith in Him as his "Lord and God." This is the summation of the whole story ; this book is one of signs ; those who would get to understand what the signs mean must learn to think and realise that signs are forms ; that in forms ideas and ideals are involved ; that ideas develop into processes and purposes ; and, that these move onward to a consummation that is Divine. This book, or gospel, is only a portion of the great volume of signs ; but the special object kept in view in it is that men may believe in Jesus the Christ ; and, by believing they will receive life through His Name. In fact, the order of revelation is plain ; it is that the Vision of the Resurrection is not to be seen by every one ; it is for the pure in heart, who are prepared to see God ; it is for those who are sincere in word and deed. It is for a Faith that goes forth in the darkness of a new day of Grace ; it is for those who hear have faith and cherish Hope. But all the children of Hope do not see the same vision ; to one it is as negation, the clothes of the dead are there ; as Mosaism and Judaism ; to another it is Hope realised in the Life Eternal. Again it is Patience waiting for visions of angels and a sight of the living Lord. Again it is for the many who hunger and thirst after their righteous Lord, and ere they are aware He is in the midst with the blessings of peace and joy ; before He came how empty and hungry their souls were ; when He departed their souls were filled with heavenly blessings. The Vision of the Resurrection is not for those who are separatists, doubters, agnostics, clever critics ; this family is a very unhappy one, nothing will satisfy them but nail prints and wounds ; they must get tangible evidence, and if they do not, they will not believe

evidence that is beyond suspicion. In other words, no hearsay evidence will convince an honest doubter ; he can only be convinced by personal contact, by the living Christ speaking to the Christ in the man. This is a very common experience ; it is found everywhere ; it is the attitude of ignorant men laying down their conditions for belief ; what they think reasonable and right. The poor men are living in a world of their own creating ; they will not believe that there is a world of Grace above their hearts and heads ; their conceptions are sensuous and earthly, thus it is little wonder if they fail to understand what is heavenly. The difference between belief and unbelief, faith and doubt, is found here ; the one is the man seeing the Vision of God, and he is Christ centred, the other is man posing as a god, self-centred. The Vision of Christ is the heavenly vision ; it dispels all illusions and delusions ; they are not blessed who are the slaves of sense and the bondmen of intellectualism ; they are the blessed who with pure hearts see Christ, and through Him believe in the Heavenly Father.

The fifteenth section will be found in Chapter XXI. There is change in time and place ; it is another Resurrection Vision and sign under new conditions. The key to the position is that of Grace ; those who company together are sons of grace ; there are seven of them, and thus they make up the gracious number. Simon Peter is the leader, and his proposal is that they should "go a-fishing." They go forth ; they do their best through the long dark night, and they catch nothing. At daybreak the Lord appears ; He tells them where to cast their net, and the result is a heavy draught of fishes. Instinctively John discerns the Lord as present with them ; and, impetuously Peter plunges into the water to reach his Lord. When they all reach the shore there was food ready for them, and they were invited to eat and rest. There is the suggestion that they all knew who their Host was ; they did not ask who He was, and they received the food He gave them. This is the third time of appearing to the disciples ; it is in the Spirit, and under spiritual conditions. What was the object of this visit ; and how did He express what was a mission of Grace and Mercy ; and, at the same time gently judge His servant Peter ? There is no word about fishing, or preaching, or working miracles ; there is not a word of reproach about faithlessness and desertion, His questions are all in one direction as expressed in these words, repeated three times

over, " Lovest thou Me ? " About Peter's love for His Lord there is not the shadow of a doubt ; but, there may be the suspicion that this love had not been expended in feeding the sheep and caring for the lambs of the Saviour's fold. The judgment upon Peter is peculiar in form ; it is that the young Simon did as he pleased, and went where he wished ; but this form of life is not good or safe ; it brings about habits that are not good ; it means, eventually, the loss of freedom, being girded by others, and being carried where there is no wish to go. This is a judgment that may apply to Peter personally ; it may be used as applicable to the Church which Peter represents ; it may apply to all Churches and to all Christians, who cease to obey their Lord and are not faithful in feeding the flock over which Christ has made them shepherds. The judgment ends with one command, " Follow Me." If then, Peter is here set up as a sign for all the disciples of Christ, and this thought has to be carried up into the spiritual world that is universal, then in like manner the question about the disciple that loved, would not be about the man John, but about the spirit represented by him. If it is Christ's will that this spirit should continue to live until the Lord returns ; this is not to be a matter of curiosity, or speculation, for other disciples. Take away love and where would the Church be ? Let Peter and his friends have their way, and it would be all girding, serving, carrying, forms, ceremonies and traditions, logic and theology. What men know is that such things do not touch the heart of religion. The Kingdom of Heaven is gracious Love, and those who love are the children of the Kingdom. It is the disciple of love, who loved, that testifies that all these things are true. How much more Love could reveal to men, who can tell. Love supposes that the world could not contain the books that could be written upon the theme of gracious love. The meaning it may be assumed being this : make a complete analyses of the Universe, in all its divisions, and in all it contains, and the ultimate conception is Love ; that is to say all the works of Science, in the study of order, and law, will be found to be the relations of Love. Reverse the order of thought and make successive syntheses in every world of thought, and the issue is Love. Let those who love, the children of gracious love, try their hands at metathesis, that is making their own creations, following order and law, and they will become imitators of Christ in love. On the other hand, let scientists, philo-

sophers, theologians, try their hands at building creations, and exclude love from their counsels, their theologies, the result will be failure. Heaven is Love ; God is Love ; Christ is Love personified ; the Holy Spirit is Love as the Revealer of Christ. Seeing, therefore, that all order and law are Divine ; what must follow is, that conformity to law, as universal, and in every individual is love. The old saying is that Order is Heaven's firstborn son in Love ; and that those who love, in the Spirit of Christ, have the Kingdom of Heaven, of Love, within themselves.

SUMMATION.

What the practical man will be inclined to think, and say, as he ponders over all these matters is this : Supposing all this to be true, What good, what profit, will be derived from such a study ? Are not the germs of such thoughts to be found everywhere ? What the scientific thinker will say goes much deeper ; what he requires is not more theories, however beautiful, but a more complete vision of analyses, and of syntheses ; a method, an order, a law of thought, of development, by which he will be able to traverse the continents of thought, the oceans of ideas, the atmosphere of general conceptions, and soar up into the Heaven of heavens, where order is universal and all law is Divine. What the philosopher asks for is this vision of science realised ; he cannot rest satisfied until he has discovered the Heaven of perfect harmony and divine unity. It is not to be expected that the theologian, as an intellectual thinker, will attain to his ideal, because, being in a sense, self-centred, he has been upon the wrong way, because he has been logically trying to define God. Theologians may say, this is not quite fair, or true, to the facts, because their labours have not been to define God, but to put in logical form, How God has revealed Himself. In either case, this is the result, the individuals as theologians have formed their own theories; followed a kind of metathesis ; they agree with some theologians, differ from others ; but the results are, as defined by men ; there is the God of Abraham, of Moses, of Isaiah, of the Fathers, of theologians, of popes, of Calvin, of Arminius, of Luther, and of many others. This is common sense, it is what the learned schoolmaster and the unlearned workers know to be true ; and what is more, they are now beginning to see that this is the very reason why such different forms of religion exist. The fruit is there, fully grown, further

reasoning will not change the facts ; this is the day of judgment, not of argument.

This will bring men to the question under consideration, in one sense, that of analyses and syntheses ; in another that of the Method of Jesus Christ ; and of the Method of the Holy Spirit. What has been suggested is that the Method of Science is also the method of Jesus Christ, as found in the processes of analyses ; and the method of the Holy Spirit is that of syntheses. The methods are not consciously scientific when applied to the physical, psychical, or moral worlds ; but divine light is thrown upon them. This light raises many questions ; there are wonderful analogies ; rays of light seem to pierce into the darkness, bringing out new lines of thought that require study ; and, what the student will feel very keenly is that all this knowledge is not of abstractions ; it comes home, it becomes personal, the man is studying himself ; he has to grapple with the problems that arise, as matters of life and death, of time and of eternity, of God and Christ ; and particularly of the relations that the thinker and student bears to the Lord Jesus Christ, the Saviour from sin, the ever-living Word of God to mankind.

What may be suggested here is that the Gospel according to John is leavened with this form of thought ; it is a Gospel in the widest sense ; but, it is not like the other three Gospels, the story of the Life, Death and Resurrection of Jesus Christ ; they have their earthly limits, and they may be studied from this standpoint, but the fourth Gospel deals with signs, and what they signify, as eternal spiritual truths. To understand this Gospel it is necessary to think upon the differences of methods of thought as related to East and West ; to the families of Shem as compared with the families of Japheth ; with what is instinctive and intuitive as compared with what is ever being criticised by the reason. Faith in the Name is the genius and glory of Shem ; and reason, ripening into science, is the genius and glory of Japheth. Both are required, and it is the happy union of these two spirits, and methods of thought, and action, that promise great results in the future. In the Gospel, and the Epistles of John, that genius of the race of Shem comes to fruition ; and what may be said about the fourth Gospel is that it contains the syntheses of all history, as it can be conceived in the Revelation of Jesus Christ, as the Word of God. What is implied in the Gospel, through the signs

given, is, that the thinker should not be mastered by the Western spirit of reasoning, and of limitations ; he must come into the tents of Shem and dwell there, entering into fellowship with Abraham, Joseph, Moses, Samuel, Isaiah, Daniel, Jesus Christ, and John the disciple. This Gospel is of the species that are eternal ; meaning by this that the eternal surrounds, embraces, and over-rules all changes in time ; it is from eternity to eternity ; it cannot fail, because it is the Revelation of the Divine Purpose of God, in Grace in Jesus Christ. How can the western mind take in such a conception ? It can only be done through words, as ultimate signs ; such as Light, Life, Word, and Love ; or as light and darkness, life and death, sin and salvation. There is eternity in the eternal signs ; time and dualism are brought in by differences. The Incarnation, in the first and third gospels, would not be correct in the fourth, in the light of eternity ; because the greater truth can be seen that Creation, and the new Creation in Grace, are Divine Incarnations ; they are caused, have become processes, involve Divine Purposes, thus they manifest to rational creatures, the Eternal Power and Glory of God, the Father. The Gospel is about the Christ, as Light, Life, Love ; Heaven and Earth ; a marriage ; a desecrated temple ; an ignorant teacher ; a schism and reconciliation ; the Prophet rejected and recognised ; sin and suffering ; healing ; resurrection and life ; bread and water ; the Will of God and the will of man ; sin and the death penalty ; sin and forgiveness ; sin and blindness ; the sheepfold and the Shepherd ; a King and rebellious subjects ; an inner circle of disciples and their Teacher ; evil powers in revolt and their evil deeds ; death, the grave, resurrection and eternal life. What every thinker will see is that behind all these signs there are spiritual ideas, ideals and processes of great importance requiring careful study ; the processes reveal the Divine Purpose in Christ in Grace ; but this Christ is not to be separated from the Word, the Light, the Life, the Love of God. It is all summed up in this thought, “God gave unto us eternal life, and this Life is in His Son. He that hath the Son hath the life ; he that hath not the Son of God hath not the life.” Those who have Faith and Hope say, “ We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life. My little children, guard yourselves from idols.”

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